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Wm Miller

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WHOLE NO. 25.

SECOND COMING OF CHRIST.

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843, AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST PUBLISHED IN 1833. BY WM. MILLER.

Prefatory Remarks.

The writer does not claim the title of a Theologian, nor of infallibility. He presents himself in common with other writers on the same, or other subjects of like import, to be tried by the infallible touchstone of Divine truth. In order that the reader may have a clue to my manner of studying the prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted.

Prophetical Scripture is mostly communicated to us by figures, and highly and richly adorned metaphors; by which I mean, figures, such as, *beasts, birds, air or wind, water, fire, candlesticks, lamps, mountains, islands, &c.*, represent things prophesied of—such as kingdoms, warriors, principles, people, judgments, churches, profession, larger and smaller governments, &c. It is metaphorical, also, as showing some peculiar quality of the thing prophesied of—by the most prominent feature of the figure, as the face of a Lion, shows the boldness and power of the people or church spoken of. The face of an ox—subjection and submission. The face of a man—-independent, proud and avaricious. The face of an eagle—clear sighted, proneness to flee to the wilderness, away from the haunts of men. Therefore, almost all the figures used in prophecy have a literal and metaphorical meaning; as *beasts* denote literally a kingdom, so metaphorically, good or bad, as the case may be, to be understood by the particular subject in connection. To understand the literal meaning of figures used in prophecy, I have pursued the following method—for example, take the word "*beast*," follow the word through all the prophets, and you will find in Daniel vii. 17, it is explained to mean "kings or kingdoms." Again, I find the word "*bird or fowl*," and in Isaiah xlii. 11, it is used meaning a conqueror or warrior, to wit, Cyrus. Also in Ezekiel xxxix. 4—9, denotes armies or conquerors.

I find the word "*air or wind*" used as in Rev. ix. 2, and xvi. 17. To understand which, I turn to Eph. ii. 2, and learn that it is used to denote the theories of worldly men, or vain philosophy, see also Eph. iv. 14. Again, the word "*water, waters, or rivers*," are used. I trace the words and find an explanation in Rev. xvii. 15, it means "people, multitude, nations." "*Rivers*" of course mean the people or nation living on the river; as for instance Rev. xvi. 12. "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up." Which, if I may be permitted to paraphrase I would read thus; *Upon the Turkish nation; or Ottoman Government, and the people thereof were dried up, or diminished.* As prophecy is a language, somewhat different from other parts of Scripture, the events foretold are not all told by one prophet. And yet there is a perfect chain. They interweave their prophecies in such a manner that you take away one, and a link will be wanting. This will be evident to any one, who will take the pains of comparing scripture expressions of a similar kind, as for example, see Daniel xii. 1, Matt. xxiv. 21, Isa. xlvii. 8, Zeph. ii. 15, Rev. xviii. 7. There was no book ever written, that has such a general connection as the Bible. And yet it is like a great store-house, filled with all the precious commodities that heart could wish, thrown in promiscuously, and the biblical student must select and bring to-

gether every part of the subject he wishes to investigate, and then let every word have its proper bearing, and have no contradiction, and your theory will be correct. Truth is one undeviating path, that grows brighter and brighter the farther we pursue it. It needs no plausible arguments, nor pompous dress to make it more bright, for the more simple and naked the fact, the stronger the truth appears. Let it be noticed, also, that God has in sundry times and by different figures revealed himself to his prophets, and the same events in divers ways, as in the 2d, 7th, and 8th chapters of Daniel, likewise in all the other prophets, especially to John in Revelation. And all those visions or prophecies must be concentrated and brought together, which have reference to the point, or subject which we wish to investigate, and when we have them all combined, and let every word and sentence have its proper signification and force in the grand whole, and the theory, or system, as I have before said, will be correct.

I have likewise noticed, that in those events or prophecies which have been fulfilled, and which are beyond a doubt accomplished, every word, and every particular has had an exact, and almost in every instance, a literal fulfilment. And that no two events has ever happened, that I have ever been able to learn, that can exactly apply to the same prophecy. Take for instance the prophecies concerning the birth, and passion or crucifixion of our Savior, and although millions have suffered martyrdom in as cruel a manner, yet we can never find another, that all the circumstances will exactly agree with the death of Christ, or the prophecies concerning his sufferings. Again, take the prophecies, which have universally been admitted, by protestants, at least to apply to Cyrus, Alexander, Julius Caesar, and the church of Rome, and I have never been able to trace even a resemblance to the prophecies in question in any historical events except the true ones. If this is true, may we not suppose that the unfulfilled prophecies in their accomplishments will be equally as evident and literal? There are two important points to which prophecy seems to centre, the first coming of Christ, the promulgation of the gospel, and setting up his visible kingdom. The next point, to which the ardent faith and pious hope of the tried and tempted child of God centres, is the second coming of our dear Redeemer, the complete redemption from sin, the justification and glorification of his saints, and the destruction of the wicked, and mystical babilon, the abomination of the whole earth. His first coming was as a man, his human nature being only visible; his second coming will be as God, his divinity and power being most visible; he comes first, like the "first man of the earth, earthy;" his second coming is "the Lord from heaven." His first coming was literally according to the prophecies. And so may we safely infer will be his second appearance, according to the Scriptures. At his advent—his fore-runner was spoken of, "one crying in the wilderness;" the manner of his birth, "a child born of a virgin;" the place where, "Bethlehem;" the time of his death, "seventy weeks;" for what he should suffer, "to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness," &c. The star that appeared, the stripes he received, the miracles he performed, the tauntings of his foes, was all literally fulfilled. Then why not suppose, that all the prophecies concerning his second appearance will be as literally accomplished as the former? Can any show a single reason why it will not? If this be true, we can obtain much light, by reading his holy word, observing the manner of his second coming, "suddenly, in the clouds, with power and great glory, on a great white throne," as the "ancient of days." Likewise, what he will come to do, "send his angels and gather his elect, raise the

dead, they that are his at his coming, chain satan a thousand years, destroy the wicked, who destroy the earth, glorify his people, with his own glory, cleanse and purify his church, present her to the Father without spot or wrinkle, live and reign with his people, on the "new heavens and new earth," which he will create, the form of the old having passed away.

The time when these things shall take place is also, specified "unto 2300 days, (years,) then shall the sanctuary be justified." The signs of the times, are also noticed in the Scriptures, after the anti-christian beast has reigned her "time, times and a half," after the two witnesses have prophesied, "a thousand two hundred and threescore days, clothed in sackcloth," after the church captivity in the wilderness, "forty two months," after the "Gospel should be preached in all the world for a witness, then shall the end come." When there is a time of trouble such as never was before; when the kings of the East shall come up to battle, when the city of the nations shall be divided into three parts, when the church of Christ is in its Laodicean state; when the seventh seal opens, the seventh vial is poured out, the seventh trumpet sounds, then will the mystery of God be finished and we shall be brought to the last point, his second coming.

Again, prophecy is sometimes typical, that is, partially fulfilled in one event, but completely only in the last. Such was the prophecy concerning Isaac, partly fulfilled in him, wholly so in Christ; likewise the prophecies concerning the Jewish captivity in Babylon, and their return, are only partly accomplished in the history of those events; the description of those things in the prophets, are so august and magnificent, that if only applicable to the Jews' return, the exposition would be weak, inefficient and barren. Therefore, I humbly believe, that the exact fulfilment can only be looked for in the captivity of the church, destruction of mystical Babylon, and final glorification of the saints in the new Jerusalem state.

There is, also, in the 24th chapter of Matthew, many things prophetic which were not accomplished at the destruction of Jerusalem; such as the coming of the Son of man in the clouds, the gathering his elect from the four winds of heaven, his taking one, and leaving another &c., show that there is a double meaning in this prophecy, and that it will not all be literally fulfilled until the end of the world. Also the transfiguration of Christ on the mount, prophesied of by Christ himself eight days before, is noticed by Peter as being a type or figure of his second coming. Who that has read the prophecies, will not acknowledge the great agreement between the Old Testament prophets and new? Almost every prophecy spoken by Christ and his apostles may be found in the Old Testament, in part, and represented by figures, which were familiar to the writers and readers of those times. The foregoing rules are the principal keys by which I have attempted to unlock the prophecies of Daniel and John, and to give the time when we may look for the fulfilment, and the mystery of God to be finished.

If I have erred, I hope others may see where, and shun the danger. I have no desire to mislead any, but my principal aim is to excite others more able than myself to investigate the subject. The time is at hand that will try my views on this point, and if it should prove different from what I expect, and from what I do now most sincerely believe; then will I, if my life is preserved, be willing, I hope, to confess my folly to all who may read these pages; I have had great distrust of myself; but the word of God will be accomplished, not one jot or tittle of his word will fail. In studying the word I have endeavored to divest myself of all prepossessed opinions, which I had heretofore adopted, without special

reference to the word of God. I have a longing and anxious desire for that wisdom which is from God. I have daily made this subject a matter of prayer for more than fourteen years. I have often felt my weakness, and wish I could feel it more. I have endeavored to adopt no opinions hastily, until they were well matured, and well supported by Bible proof. I have felt satisfied only when I had Scripture evidence, or facts well attested. I have never dared, knowingly, go one step beyond revelation, fearing I might have too much of self. I do most solemnly believe that assiduity, patience, perseverance and prayer, assisted by the grace of God, will overcome more obstacles than all the learning one man could obtain without these, to understand the Bible. And yet of how great help would erudition be accompanied with the before-mentioned graces, for Daniel says, "the wise shall understand."—Which wisdom may you obtain, my dear reader, is the earnest prayer of your humble servant,

WILLIAM MILLER.

DR. COTTON MATHER ON THE SECOND ADVENT.

AN EXTRACT FROM THE LIFE OF DR. C. MATHER.

1. Although he was a defender of the doctrines of grace, as expressed in the articles of the Church of England; and, as to Church Discipline, was of Congregational Principles, which he looked on as most agreeable to the word of God and the rights of the Christian Church; yet he was very extensive in his Charity, being desirous to receive all whom Christ receives to the "Kingdom of God," viz. All who fear God and work righteousness, all who do not abet errors, and indulge practices inconsistent with the christian life. And being of such a charitable and good temper, he must needs be an enemy to all persecution, as he was. He thought that a good subject and good neighbor had a right to life and the comforts of it, let his opinion in religion be what it will. He early imbibed this opinion, grew strong in it, left it behind him, and to the last was an encourager of manly religion, without any bitter spirit common to this party and that faction.

2. As it is well known that Dr. Mathew was well acquainted with the Sacred Prophecies, on which he formerly wrote and printed his thoughts, so it may not be amiss to inform my readers, that, in several things relating to the prophecies, he saw cause to alter his mind; particularly concerning the Second Coming of Christ, the conflagration, the new Heavens and new earth, and the calling of the Jews.

I will here write those sentiments of these things of which the Dr. just before he died, had a firm belief, from a strict enquiry, long study, and much prayer; and, as near as I can, I will express his sentiments in his own words in the following assertions.

1. The Second Coming of the Lord will be *at* and *for* the destruction of the man of sin and the extinction of the Roman monarchy under the Papal form of it. He thought that, although wise men have interpreted our Savior's coming in the clouds of heaven and the brightness of his appearance as if it meant any thing besides His personal coming, herein they spoke foolishly and unaccountably. For as their interpretations leave us destitute of any proof that our Lord will ever come at all, so they go very far towards a trespass on the third commandment.

2. The conflagration described by the Oracles of God in strong terms, and which we are warned of by the mouth of all the prophets; this conflagration will be at the second coming of the Lord. To make Petrine Conflagration signify no more than the laying of Jerusalem and her daughters in ashes: and to make the new Heavens and the new earth signify no more than the church state of the Gospel—these are shameful hallucinations. And as for the new earth, before the arrival of which no man can reasonably expect happy times for the church of God upon earth, it is the greatest absurdity to say that it will take place before the Petrine Conflagrations; and there is no prospect of arguing to any purpose with such as can talk so very ridiculously.

3. Upon the conflagration the glorious God will create new heavens and a new earth. In the upper

part of our atmosphere, where will be the new heavens, there will be the Holy City which God hath prepared for his people. This Holy City will be inhabited by the raised saints, attending on our Savior there and receiving the inconceivable recompenses for all their services and sufferings for Him. The new earth will be a Paradise, prepared for another people, and full of the goodness of the Lord.

4. It is impossible to find any inhabitants for the new earth, but a set of people that shall escape the conflagration. It is a thing plainly revealed unto us, that our descending Redeemer, while yet at a further distance than he will overcome, when he sets fire to the earth, will, by his Almighty Voice, raise the dead, whom he intends for blessedness, so bring them to him as to bring them with him; as he is going on in his nearer approaches with his illustrious retinue to give order for the tremendous fire, He will hear the cries of his chosen, called and faithful ones; and he will send his angels to do for them as once for Elijah; those hundred and forty four thousand servants of God, and walkers with Him, that have the mark of God upon them, when the destroyers are going to hurt the earth, shall be caught up to meet the Lord, and with Him they shall be in safety, while they shall see the earth flaming under them. These are they who shall return to the new earth, possess it, and people it; these shall soon multiply into mighty nations upon it.

5. The process of judgment on the sheep and goats, in the twenty-fifth chapter of Mathew has not one of the raised from the dead concerned in it; but it is a quick division and decision made by our Lord among the Christians who cry for mercy, when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men in the flames before them; and there shall not one ungodly man be left living in the world.

6. The raised saints in the new heavens will not marry nor be given in marriage, but be equal with the angels; the changed saints on the new earth will build houses and inhabit them, plant vineyards and eat the fruit of them, and will have an offspring that will be with them the blessed of the Lord; and if blessed, then sinless and deathless: The sacred Scriptures have expressly declared this difference between them.

7. While the holy people on the new earth shall be circumstanced like Adam and Eve in Paradise, in a pure and spotless manner living unto God; the raised saints, being somewhat more angelically circumstanced, will be sent from time to time down from the new heavens unto them to be their teachers and rulers, and have power over nations, and the will of God will be done on earth as it is in Heaven. This dispensation will continue at least for a thousand years. Whether the translations from the new earth to the new heaven will be successively during the thousand years, or altogether after it, has not been discovered.

8. The new heavens, in conjunction with the new earth, under the influence of it, is that heavenly country which the patriarchs looked for. When the great God promised them that he would be their God and bless them, they understood it of his bringing them into this deathless and sinless world. They who expect the rest promised for the church of God upon earth to be found any where but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it; these do err, not knowing the Scriptures nor the kingdom of God.

9. Such a conversion of the Israelitish nation with a return to their ancient seats in Palestine, as many excellent persons in latter years (and among the rest himself,) have been persuaded of: he now thought inconsistent with the coming of the Lord and the burning of the world at the fall of antichrist, before which fall no one imagines that conversion. And indeed, how is it consistent with the deep sleep in which the diluvium ignis must, as that of water did, surprise the world? The holy people of the prophecies are found among the Gentiles; the furrogate Israel. The New Testament seems to have done with a carnal Israel; the eleventh chapter of

Romans is greatly misunderstood, where we find all Israel saved by a filling up of the Gentiles which we mis-translate the fullness of the Gentiles. The prophecies of the Old Testament that seem to have an aspect upon such a nation, are either already accomplished unto that nation in the return from the Chaldean captivity; or they belong to that holy people whom a succession to the piety of the patriarchs will render what our Bible has taught us, to call them the Israel of God; but the final fulfilment of them will be in the world to come, or the new heavens and the new earth, where God will dwell with men and be their God. Of what advantage to the kingdom of God can the conversion of the Jewish nation be, any more than the conversion of any other nation, except, we should suppose, to remain upon the Jewish nation after their conversion, something to distinguish them from the rest of the christian believers? Now, to suppose this, would it not be to build a partition wall that our Savior has demolished and abolished, which a Christian, one would think, would no sooner go to do than to rebuild the fallen walls of Jericho.

10. By all just and fair computation, the twelve hundred and sixty years allowed for the papal empire must be near, if not quite expired. By consequence the one thousand three hundred and thirty-five years, which being the time of the end, when Daniel, with every good man, is to rise and stand in his lot, are not likely to extend beyond the present century. And for ought any man alive can say, the midnight cry may be heard before to-morrow morning. Those awful things, which our Lord foretold as the signs of his coming, have been all actually exhibited and fulfilled; we have had them all in all the terrors of them, and a stupid world has not understood them.

The Doctor was very much displeased with those who, proposing rather to *carp* than to *search*, think they have at once routed all hopes to understand the Scriptures, and secured an unintelligible obscurity and ambiguity to the divine oracles, only by demanding, with an air of contempt, where will you find Gog and Magog? They are not ordinarily capable of receiving a rational answer till they have more seriously thought on what is to arrive a thousand years before the rising of Gog and Magog. Suppose (what indeed the Doctor would not allow) the question to be unanswerable; he would then ask, is there no question concerning the raised bodies of the faithful which these people will confess cannot yet be answered? And yet, continued he, they will not renounce the faith of the Resurrection. The Doctor used to say, I will also ask you one thing, which if you tell me, I will in likewise tell you: the bodies of the raised, shall they be furnished with teeth or not? Or I will only ask, Where will you find the nations over which the raised saints (or the overcomers) are to have powers? Tell me that, and I will tell you where to find Gog and Magog.

And as for those who think it improbable or incredible, that so dreadful a thing as a conflagration should be ordered for such an evil world as this; they will do well to think on the evil of sin and to remember the antediluvian world had as many fine buildings, cities, and artificers in it as this, and probably more people than, there are in ours. No more than eight persons were saved out of the destruction which a flood of water brought upon that world; whereas there will be a great number, God knows how many thousands, saved out of the fiery flood which we have to look for.

Thus I have given a brief account of Dr. Mather's sentiments concerning the sacred prophecies; I have been the more concise, because I hope I shall procure a publication of his other works on the prophecies, which will give the world a more ample account of his views.

SECOND COMING OF CHRIST.

BY DR. PAYSON.

(An Extract.)

"Pause, then, for a moment, and contemplate, with the eye of faith, or if you have no faith, with the eye of imagination, this tremendous scene.—Look at that point, far away in the ethereal regions,

where the gradually lessening form of our Savior disappeared from the gaze of his disciples, when he ascended to heaven. In that point see an uncommon, but faint and undefined brightness, just beginning to appear. It has caught the roving eye of you careless gazer, and excited his curiosity. He points it out to a second, and a third. A little circle soon collects, and various are the conjectures which they form respecting it. Similar circles are formed, and similar objections made, in a thousand different parts of the world. But conjecture is soon to give place to certainty—awful, appalling, overwhelming certainty. While they gaze, the appearance, which had excited their curiosity, rapidly approaches, and still more rapidly brightens. Some begin to suspect what it may prove; but no one dares to give utterance to his suspicions. Meanwhile the light of the sun begins to fade before a brightness superior to his own. Thousands see their shadows cast in a new direction, and thousands of hitherto careless eyes look up at once, to discover the cause. Full clearly they see it; and now new hopes and fears begin to agitate their breasts. The afflicted and persecuted servants of Christ begin to hope, that the predicted, long-expected day of their deliverance is arrived. The wicked, the careless, the unbelieving begin to fear, that the Bible is about to prove no idle tale. And now fiery shapes, moving like streams of lightning, begin to appear indistinctly amidst the bright dazzling cloud, which comes rushing down, as on the wings of a whirlwind. At length it reaches its destined place. It pauses; then, suddenly unfolding, discloses at once a great white throne, where sits, starry resplendent, in all the glories of the Godhead, the man Christ Jesus. Every eye sees him, every heart knows him.

Too well do the wretched, unprepared inhabitants of earth now know what to expect; and one universal shriek of anguish and despair rises up to heaven, and is echoed back to earth. But louder, far louder than the universal cry, now sounds the last trumpet; and far above them all, is heard the voice of the Omnipotent, summoning the dead to arise and come to judgment. New terrors now assail the living; on every side, nay, under their very feet, the earth heaves as in convulsions; graves open, and the dead come forth; while, at the same moment, a change, equivalent to that occasioned by death, is effected by Almighty power on the bodies of the living. Their mortal bodies put on immortality, and are thus prepared to sustain a weight of glory or of wretchedness, which flesh and blood could not endure. Meanwhile, legions of angels are seen, darting from pole to pole, gathering together the faithful servants of Christ from the four winds of heaven, and bearing them aloft to meet the Lord in the air, where he causes them to be placed at his own right hand, preparatory to the sentence which is to award to them everlasting life.

Christian, if you would gain more and greater victories over the world than you have ever done, bring this scene often before the eye of your mind, and gaze upon it, till you become blind to all earthly glory. He who gazes long at the sun becomes unsuspensible of impressions from inferior luminaries; and he who looks much at the Sun of Righteousness, will be little affected by any alluring object which the world can exhibit."

CORRESPONDENCE.

LETTER FROM SCOTLAND.

BY JAMES A. BEGG.

Dear Sir,—I had written you two months ago, to thank you and other kind friends and brethren, through you, for the varied expressions of your love. To my extreme regret, however, that letter was not forwarded as I expected it would have been—a disappointment which I feel the more keenly as the friend through whom I received your favors was not, in the Providence of God, permitted to return, and his letters of explanation to you and others likewise detained till too late to serve their purpose.

I have, however, received, by post, numbers

15, 17, 18, (wanting 16,) of the "Signs of the Times," and thank God that although the Atlantic rolls between us, you allow me to speak in your native land, and to tell to your friends the truths with which the God of grace has gladdened my own heart. It will be my endeavor to promote, in return, all christian intercourse between the friends in America who are waiting for the coming of the Lord, and those in this country, having fellowship with them in this,—the hope of the gospel. And although I know some little of the difficulties which practically arise, preventing persons even accustomed to writing from regularly supplying well-digested statements of the truths which they know, and the power of which they feel, it will give me pleasure if I can persuade any such in this country to lend you their aid in the important and responsible work which you have undertaken.

For myself, I must be allowed to say, that the little leisure which my business allows for the more congenial occupation of authorship, I require in the meantime for a work on the continued obligation of the *Seventh Day*, as the Christian Sabbath, which I am preparing for the press. If acceptable, I would, however, be glad to furnish you with notes of a course of Lectures on Prophetic Subjects, which I have delivered here. The Notes are indeed very imperfect, but they were preserved as the basis of a volume designed for the press, and embrace many points not fully discussed in any of the works which I have already published. As Lectures, they possess, in some degree, an advantage which much of what I have previously written greatly want—express practical application of the subjects. Without this application indeed, nothing is gained. The value of any truth to an individual consists entirely in the influence which it exercises over the inner being of the man. And although it is true that where a truth is really received, it will practically influence the mind, yet it is of importance to keep this before us in dealing with Christians whose judgments are convinced that "the Lord is at hand."

The fierce opposition which has been given here, and from the "Signs of the Times," I can observe in America, also, has rendered necessary an almost exclusive dealing with arguments, which, however necessary, is less favorable in this respect. I am happy, indeed to notice, that of the great point of practical utility the brethren in America do not lose sight, and I trust that the conviction of the approach of our dear Savior's advent may work effectually to the preparing of his church for the solemn meeting. There is much that requires renovation before it can be said of those at the beginning, that "they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." The events of the day intimate trouble to be near, and the increase of wickedness leads us to apprehend that the persecutor's power may soon be exercised against the church of Christ, in forms more appalling than the scoffer's sneer. The word of God gives abundant reason for the conclusion, that if the coming catastrophe of the world's overthrow be like that which overtook the antediluvian world, so also will the moral condition of society be akin to what it then was. But while we mourn, for the world's sake, the increase of ungodliness, we have also some reason for consolation that to Daniel it was revealed that at "the time of the end," in or about which period our lot seems to be cast, "many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the

wicked shall understand, but the wise shall understand." Daniel xii. 10. The contrast is marked—the wicked increase in their wickedness, and become eminently so; those on the other hand, who know the Lord, are made to separate more entirely from the world, they "shall be purified and made white." Comparatively, this number may be small; but it ought to comfort and encourage us that it is not absolutely so. The Spirit of God here testifies that "many shall be purified;" the matter is certain, it "shall" be so; and the purifying is of no very imperfect nature, for they shall be "made white,"—and tried." For the trial, then, which is before us, we need all the preparation which the word of God is fitted to impart—all the consolation the prospect of final glory can minister—need all knowledge of the progressive steps through which the church of Christ has to be led to that glory, which divine revelation has furnished.

It is with the hope that they might in a measure contribute to some of these ends that I offer my imperfect notes of Lectures, in some cases probably too full, in others, perhaps, very meagre. I may also warn you that you may expect in them much with which, at present at least, you do not harmonize. So much, indeed, do I apprehend this to be the case, that it is only the fact of your giving such scope in your work to contributors differing in many points from the faith you avow, that emboldens me to make my present offer. Among the matters of apprehended disagreement, I may note not only the Restoration of the Jews to the land of promise, and the Indians as the descendants of Israel, but that I also wholly question the legitimacy of understanding the *days* to mean *years* in prophetic time, thus seeking to sap even the foundation on which Mr. Miller builds his view of Christ's Return in 1843. As I endeavour generally to give the ground of my convictions, and entreat that they be received by others no further than the evidence warrants, I leave it with you to determine whether or not they will be suitable for your pages. I may add, that as the Lectures have been delivered here, and as the preparation for them was made with reference to the state of feeling in this country, they may be the less adapted for a distant land in which, doubtless, points of difference will exist in the forms which truth assumes in the mind, as well as those in which error appears.

With Christian affection, I am, Dear Sir,
Yours in the hope of the gospel.

J. A. BEGG.

35 Argyll Arcade,
Glasgow, Jan. 28, 1840.

A SOUND CONVERSION.

Extract of a letter from an Orthodox Minister, in Maine, to his Brother in Boston. B. Jan. 25th, 1841.

DEAR BROTHER: What a world of change! what vicissitudes! and what unexpected events! There are revolutions, not only in the political, but also in the moral world! and there are revolutions, too, in opinion, and who is not subject to them? as light breaks in upon the mind, and truth begins to unfold itself, how differently do we see, and how differently do we act. But what does this abrupt exordium mean? methinks you ask, why all this? Since you visited here, in the summer, my mind has undergone an entire revolution, in many important points of scripture, I now see, feel, and think differently from what I formerly did, and who would have

believed it! I thought I was steadfast before, I was, and should have been so still (I mean in the way I had been taught) had not the providence of God brought me to a more thorough study of his word. Do not understand me as being wavering and doubting the faith; I am, I trust, as firm a believer in the great doctrine of scripture, as I ever have been, nay more so. Every day I see more clearly the beauty, and symmetry, and eternity of truth, and I bless God for the giving of that truth, and the visitation of his grace, that has brought me to a saving acquaintance with that truth. But my mind has been changed, with regard to the *order of certain events*, recorded in scripture. I once believed in the temporal reign of the church, on the earth, and after that the coming of Christ. I now am convinced that opinion was erroneous, after months of protracted study and humble fervent prayer, my mind has been led to view the subject differently. I now believe the world will go on very much as it is at present, only wickedness will develop itself, more and more, till the Messiah will make his personal and glorious appearing in the Heavens, to ransom his saints, and to punish all the workers of iniquity. Then will the church be united to the Lord in marriage, then the first resurrection, and Christ will reign with his saints here on the earth, a thousand years; after that the wicked will come up and assault the camp of the saints, and they will be destroyed forever. Dan vii: 8, 9, and 10, vs. also 21, and 22, vs. also see in the parable of the wheat and tares, in the parable of the ten virgins, and the ten talents, also ix, chap. of Rev. from 15 to 18, vs. and in short the whole book expresses the order of events, as they shall occur.

I have been astonished, to find how exactly the Prophets, Christ and his Apostles agree in this representation, their universal representation, so far as I can understand them, is, that Christ will come and take the wicked world by surprise, and summon them before him to judgment, while multitudes are tauntingly asking where is the promise of his coming? he will make his own glorious appearing in the heavens, the dead saints will be raised, their vile bodies will be changed, the wicked, without mercy, will be driven down to the bottomless pit, and with satan, their leader, will be confined a thousand years. The exact time of the events, I know not, though I am constrained to say, they are "nigh, even at the doors;" it seems to me the world is preparing for the final catastrophe, and methinks I see preparations, making in the (moral) heavens for the descent of the son of man, and his shining host to the earth.

O blessed hour! O glorious morn!

When shall I wake to see my Lord.

I have read every thing relating to the prophecies, that I could obtain, both for and against this opinion, but more especially the scriptures of truth. I have learnt this much, to place no confidence in the opinion of any one man, or set of men, however eminent or learned, until I have proved them by the Bible. It is this bowing down to great names, this leaning on the opinions of others, that causes so much blindness, and leads so many astray. I must confess, that for one, I have yielded the right of private judgment, and have not thought and judged for myself, but thanks to God, my mind seems to be asserting its own independence, and my judgment its own sovereignty! I cannot now take for granted what other men say, but must think and investigate for myself. I have been told

that I must not look into the book of Revelations, that it is deep, and we must not pry into deep things, but with all deference to the opinions of those persons, I must dissent from them.

The Revelation of John, I take to be a Revelation indeed! But what kind of a Revelation is that, which nobody can understand? It is not a Revelation, but a mystery. And though I speak with all reverence, God would be imposing upon men if he claimed to make a revelation of his mind, and will, and no one could understand it. The truth is, this Book is nothing but a history of the church, commencing its rise from the overthrow of Judaism, and terminating in the New Jerusalem. It is written in symbolical language! And to understand the Book, we must understand the symbols and the Book becomes plain. But how shall these symbols be understood? I answer, by the Holy Ghost. The Holy Ghost, who wrote in symbolical language, has taken care, somewhere in the Bible, to explain his own symbols. Let him become his own interpreter, and the Bible becomes plain, and the inquiring mind will be led into the truth. But if we rely on great names, and read commentaries, and neglect the Bible, we may be sure to be kept in the dark. But if we take the scriptures as subsidiaries and come first and last to the study of God's word, filled with a right spirit, I verily believe he will lead us into his own truth. This he has promised to do, and I see no reason why we cannot take him at his word. But God has been dishonoured in the way that too many of us have studied the Bible, we have sought more to know what man has written upon it, than to enquire of the Holy Ghost his own meaning. O, when will men learn to trust no longer in themselves, but to come to the study of the Holy Books, with that docility which is becoming them and which is honorable to God.

Some here believe in the near approach of the son of man, others oppose, but the minds of many are in an enquiring state, and I think open to conviction. But when he comes, he will find many tauntingly asking, where is the promise of his coming. It seems to me the Bible teaches very plainly that the world goes on very similar to what it now is till the great reckoning day, then will the glorious kingdom of Christ be ushered in and the saints will reign with him forever even forever and ever, that is, through eternity.

But the doctrine of the temporal Millenium stands in the way. It is hard for those who have been so long delighted with it to relinquish it. But truth must and will prevail, and the wise will understand. The Lord prepare us for his coming and have mercy on those who are out of the ark of safety.

Yours affectionately,

D.

THE POPE. The present Pope of Rome bears the title of George XVI., and he stands 250 on the list of the occupants of St. Peter's chair. He was born on the 18th of September, 1765; and consequently is verging on eighty-five years of age. He is somewhat celebrated for his literary talents. He was elected on the 21st of February, 1831, and invested with the tiara in four days afterwards.

CATHOLICISM. By the annual "*compt render*" of the French Society for the "Propagation of the faith," it appears \$63,582 were expended in sustaining Roman Catholic missions in the United States, in 1839.

SIGNS OF THE TIMES.

BOSTON, APRIL 1, 1841.

TIMES OFFICE, 107 HANOVER-ST.

REMOVAL. The Office of the "Signs of the Times" will be removed, on the first of April, to 107 Hanover Street, next door to Hancock School House. The Subscriber will attend to all business relating to the "Signs of the Times," at his new store,

107 HANOVER STREET 107

which being in a more central part of the city, he hopes will be found more convenient for the transaction of business than at his former store.

He will keep for sale, as above, all the books on the Second Advent published in this country.

He also keeps every variety of *BLANK BOOKS*, *SCHOOL BOOKS* and *STATIONERY*.

MOSES A. DOW.

April 1, 1841.

NEW VOLUME—FREE DISCUSSION—CHARACTER AND OBJECT OF THIS PAPER.

In commencing a new volume of the "Signs of the Times," we have no new promises, or professions to make to our numerous readers, other than, that, we shall pursue the same free, and independent course.

We shall continue to give both sides of the great question of the advent; and give to each an equal share of room. But as our sheet is small, we shall not publish extended articles on either side, unless their merits in our judgment, justify it. Our correspondents, therefore, will divide their articles, when long, as will best suit themselves; or we must do it at our discretion. It should not be forgotten by our correspondents that the great object of our paper is, to exert a moral and religious influence. It is not only to impart light on the living oracles, but to nourish and cherish all the christian graces. Not only to make us wise, but good. If this object is lost sight of by any of our correspondents; although we are disposed to tolerate the utmost freedom of discussion, yet we cannot consent to be instrumental in disseminating mere party bickerings, and strife about words, which gender strife and confusion among the people of God, rather than godly edifying.

Our paper is chiefly sustained by the pious of all denominations. And while we seek to please no party, or favor any sect, as such; we do feel under the strongest obligations to all, to feed them with the "bread of life;" and to aid them in a thorough preparation to meet our shortly expected King. This can be done only by the faithful illustration of the vital truths of the Gospel; and the enforcement of the self-denying duties of the Cross.

We have the pleasure to assure our subscribers that brethren Miller, Litch, Ward, Jones, Labagh, and others, will contribute to their edification, as regular writers, during the year. Our readers need no other assurance of the general interest and excellence of its future contents.

In addition to these, however, we have the pleasure to introduce Bro. James A. Begg, of Glasgow, Scotland; (a distinguished writer on the prophecies,) as a regular correspondent. Besides, we hope to hear from other distinguished writers from across the water. We have also received a rich collection of works on the prophecies, by various writers in Europe, from which we shall enrich our columns with interesting extracts.

LECTURES AT THE MARLBORO' CHAPEL. Mr. Miller closed his course of 16 lectures at the Marlboro' Chapel, Friday evening March 12th. The house was well filled, and the audiences were very solemn and attentive. The saints were much encouraged and strengthened. The skeptical, and the wicked of every class were aroused from their slumbers. Some few were converted; others are seeking, and we have no doubt but hundreds will hereafter date their conviction of sin, and belief of the truth, from these lectures.

At the close, on the eve of the 12th, Mr. Miller briefly reviewed "Dowling's Reply to Miller." He showed very clearly, that Mr. Dowling had misrepresented his views, and had made some statements, (materially affecting the whole argument) glaringly false. It is to be hoped that Mr. D. will make some explanation of this matter. Our columns are at his service.

Brother Miller closed a course of lectures in Fairhaven, Mass. the 19th inst. The effect has been powerful. More hereafter. He commenced in New Bedford the 20th ult.

LECTURES IN PROVIDENCE, R. I. Mr. Miller will commence his Lectures in Providence on Saturday evening, the 27th inst.

He will commence in Lowell, April 8th.

JAMES A. BEGG. The letter from Bro. Begg of Glasgow, in another part of this paper, will be read with interest. It is an introduction only, to future articles. We hope to enrich our columns with the productions of his pen frequently during the year. Bro. Begg may be assured that the notes of Lectures on the prophecies, (to which he refers in his letter,) will be very acceptable. We hope to hear from him often. It will also be regarded as a great favor, by us, and the friends of the cause in this country, to hear from Messrs Anderson, Cuninghame and other distinguished friends of the cause in Europe. Our columns are open, and at their service. Let them speak to the American church.

MR. MILLER'S FIRST WORK on the "Second Coming of Christ." We have commenced the publication of this work, and shall continue it regularly until it is finished. It will give our readers a clear view of Mr. Miller's theory.

COTTON MATHER, D. D. We commend this comparatively ancient document to the attention of the modern church and ministry. There are some things in it to which we object. Yet in the main it is sound doctrine.

DR. PAYSON. Read the extract. His description of the coming of Christ is exactly in accordance with Mr. Miller's views. Will the "Puritan" ridicule this, also?

THE GENERAL CONFERENCE. The design of holding the Conference in New York City, in May next, has been given up. The Committee have been invited to appoint a session to be holden in Lowell, in the month of June next. We shall be happy to hear from all the members of the committee on the subject.

Did you see that notice to subscribers? Did you read it? Have you complied with it?

BIBLE CLASS LESSONS.

The importance of a systematic study of the Holy Bible has induced this attempt to present a series

of lessons, with questions appended, for the purpose of enlisting a deeper interest in Biblical studies among the readers of this paper. If, as Paul declares, "All Scripture is given by inspiration of God and is profitable," they are most certainly worthy of our diligent and prayerful study. It is deeply to be regretted that amidst the bustle of life, the Bible should be so grossly neglected as it is at the present day, even by the great mass of professors of religion. How exceeding few feel the force of the declaration, "man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

If it were duly felt, should we not, to say the least, find half as much time daily, for the study of the Scriptures, as we do to participate in our daily bread? Yet it is to be feared vast numbers who profess to be the friends of Christ, do not find half as much as that for this holy work. And even when they do take up the Holy book and spend a moment in its perusal, how slight the attention given to the Word, and how faint the impression the truths of God make upon their minds.

1. It is designed, in these lessons, to select some of the most interesting subjects relating to the kingdom of God, and arrange them in connection with such questions as will be likely to arrest the attention of the student, and fix it on the subject so as to secure a careful and full investigation.

2. Another object aimed at, is to promote mutual investigation of scripture truths. The advantages of this are many, and too obvious to need repetition here.

3. We shall consider "The nature of the kingdom of God" as the grand key for opening and understanding the Scriptures. This is the point on which expositors generally have stumbled. And confused ideas here have destroyed the beautiful symmetry of THE DIVINE WORD. They have generally called the Universal and everlasting kingdom of God predicted by the prophets as the gospel dispensation, or as a prediction of a long and happy period of the triumph of christian principle, before the second coming of the Savior. To learn the truth on this subject will be one important point with us.

4. The questions are designed to open the subject, but not to be so copious as to supersede the necessity of deep reflection and research. The answers to the questions will, for the most part, be readily perceived in the text, or as plain inference from it; but some of them will be designedly left obscure to exercise the judgment of the student, and to induce a more extensive examination of the Bible, or other works where the answer may be found.

5. The lessons will be of service to families who are not in a situation to attend a larger class; such will find it to be both an interesting and profitable employment of an evening in a week, at least, to sit down together for the mutual study of the Bible. But where it can be done, there should be neighborhood, village, or town classes formed. Let some one, who feels interested in the cause, begin, appoint an hour for meeting, and give a general invitation to attend the class. And let no one be discouraged if not more than two or three should be induced to unite. Perseverance will gain the object. If proper efforts are used, the number will increase.

6. Always begin the exercises of the class with prayer, and under a deep sense of dependance on God—remembering that His word can only be profitably and well understood, by the assistance of that Spirit by which it was at first inspired.

LESSON I.—THE KINGDOM OF GOD ON EARTH.
Daniel. ii. Dream of Nebuchadnezzar, and Daniel's Interpretation.

Ver. 1. In what year did the events of this chapter happen? Who was Nebuchadnezzar? What happened to him? What was the effect?

Ver. 2. What did he command?

Ver. 3, 4. What did the king say to them? What was their answer?

Ver. 5, 6. What did the king say?

Ver. 7. What did they answer again?

Ver. 8, 9. How did the king answer them?

Ver. 10, 11. How did the Chaldeans reply?

Who did they say could show it?

Ver. 12, 13. What did the king decree? Who else did they seek to slay?

Ver. 14, 15. How did Daniel answer? What did he enquire?

Ver. 16. What did Daniel then do? What did he promise?

Ver. 17, 18. To whom did Daniel then go? What did he request of them? *What important trait in Daniel's character is here exhibited? Is it worthy of universal imitation?*

Ver. 19—23. What was the result of their prayers? How was the thing revealed to Daniel? To whom did he ascribe the glory? Had we ought to imitate him in this particular?

Ver. 24, 25. To whom did Daniel then go? What did Arioch do and say?

Ver. 26, 27. What did the king enquire of Daniel? What was his answer?

Ver. 28. Who did he say revealeth secrets? What did he make known to the king?

Ver. 31—35. What was the subject of the dream? What was the character of the image? What the substance of his head? What of his breast and arms? What of his belly and thighs? What of his legs and feet? What was the origin of the stone? What did the stone do? What was the effect of the blow? What became of the stone?

Ver. 36. What did Daniel say in this verse? What would he tell?

Ver. 37, 38. What did he say to the king? Who had given him his kingdom? What was its extent? What part of the image represented this kingdom? Was this kingdom an universal monarchy?

Ver. 39. What should rise after this kingdom? What comparison was it to bear to the first? What kingdom succeeded the Babylonian or Chaldean kingdom? Dan. v. 28, 30, 31. What was the third kingdom to be? What the extent of its dominion? What part of the image represented the second kingdom? What the third? What kingdom succeeded the Medes and Persians? 1 Maccabees i. 1—6

Ver. 40. What was to follow the brass? By what part of the image was it represented? What was this fourth kingdom to do? What kingdom had universal dominion at the birth of Christ? Luke ii. 1. Does the Roman power yet exist? *

Ver. 41—43. What was the composition of the feet and toes? What did this signify? What should be in the kingdom in this divided form? With what should they mix themselves? What should they not do? What is meant by the seed of men? † What is signified by "they shall not cleave," &c? ‡

Ver. 44, 45. When was the God of heaven to set up a kingdom? What should it do? How long was it to stand? By what means was the way for its establishment to be prepared? What did the prophet say God had made known to the king?

MISCELLANEOUS QUESTIONS. How many kingdoms were predicted to appear before the establishment of the kingdom of God? Have they appeared? In the time of which of these kingdoms do we live? In what part of the fourth, the whole kingdom of iron, or its divided and clayey state? If so, must we not speedily look for the kingdom of God?

* *The following from Zion's Herald will explain this point.* **POPERY.** The Presbyterian advances the opinion that popery is destined to triumph again over the world before the millennium, slay the witnesses, and through a period of three years have full prevalence, after which it will be destroyed. We have no favor for hypothetical expositions of the Prophecies, but the signs of the times favor much the apprehensions of the editor; **ROMANISM** seems to be simultaneously rising into strength in all quarters of the world.

† "The seed of men," signifies the Barbarous nations who conquered Europe and constituted the ten toes of the image. The papal Roman power continued the existence of the iron kingdom of Rome; but the ten kings gave their power to the beast, embraced the papal religion, and were under the domination of the pope both in temporals and spirituals. Thus the iron of Romanism, of Popery, mingled with the Barbarous conquerors of Rome.

‡ "Shall not cleave." Although the kingdoms were thus mingled with the Roman power, they have ever remained distinct from it. At times have favored Popery, and at others warred against it.

THE TWO WITNESSES.

BY J. P. LABAH.

We now approach the greatest difficulty which meets us in relation to these two witnesses, viz. to designate the power which puts them to Death. "When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, Rev. xi 7. &c. Who is this Beast, and whence does he come, are questions on which we shall probably be found as much at variance with the commonly received opinion, as we have been in relation to the two witnesses themselves. We therefore submit our view with difference to the judgment of those better skilled in Apocalyptic interpretation, while we assign the reasons of our dissent from that which generally prevails.

Regarding the whole of Rev. xi. as an unfulfilled Prophecy, (which we think there is sufficient internal evidence) the Beast there spoken of is also a power (we think) yet to arise, which shall be more wicked and oppressive than any that has ever yet wasted the church of Christ. Of such a power, the last form that Anti-Christ shall assume before his destruction, we have frequent mention made in various parts of sacred scripture. Let us briefly notice the several forms under which Antichrist is exhibited in the book of Revelation, and then determine if possible to which of these, the Beast that slays the two witnesses belongs. The first representation we have in this book of this Great opponent of Christ, and his church, is in chap. xii. He is there exhibited in the hideous features of a great Red Dragon, having seven heads, and ten horns, and *seven crowns on his head*, standing ready to devour the man child which the woman, clothed with the sun, and the moon under her feet, and in pain to be delivered, was about to bring forth. This Beast, by common consent, is acknowledged to be the Roman power in its pagan state, under which Christ was born and which waged such long and cruel wars against him and his cause. The second exhibition of Antichrist is given in Chapt. xiii. A Beast there arises out of the sea, having 7 heads and ten horns, and *ten crowns on the horns*, and on the heads names of Blasphemy. This we understood to be Rome overrun by the Northern Barbarians, and the Empire divided into ten Kingdoms. The sovereign power no longer residing at Rome, but in the Kingdoms, the crowns are represented as *being on the horns*, though the desolations produced by these barbarians throughout Europe, was very detrimental to christianity. Yet a union was soon formed between these invaders, and the conquered Romans, by which, while they retained their conquest, and their separate estates, or the civil Kingdoms they had established, they were yet brought under one head, and became subject to new authority residing at Rome, which is described in verse 11 as another Beast coming up out of the earth, having two horns like a lamb, but spake as a dragon, and exercising all the power of the first Beast before him &c. vide Rev. xiii. 12 18. This is generally admitted to be Popery, or Rome in its Papal state, and is the second form of Antichrist mentioned in Revelation, the third and last form we have in Rev. xvii. 3. A scarlet coloured Beast, full of names of Blasphemy, having seven heads and ten horns, *but no crowns, neither heads nor horns*. On this Beast the woman declared to be in verse 5. "Babylon the great the mother of harlots, and abominations of the earth" is represented as *sitting*, verse 3. That this woman is Popery, is admitted on all hands. But who is the Beast on which she sits? Not Popery too, for Popery does not make war upon itself and destroy itself, but the angel, who in verse 7 promises to interpret the "mystery of the woman and of the Beast that carrieth her, which hath seven heads and ten horns, declares in verse 16 that the ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire, for God hath put it in their hearts to fulfill His will, and to agree and give their Kingdoms unto the Beast, until the words of God be fulfilled. Is it not perfectly evident, then, that this Beast, this last form of Antichrist, is entirely distinct from the preceding form, viz, the Papal, which it destroys?

From the description given of this Beast, we further conclude that it is a power yet to arise. In Rev. xvii 8, 10-13, we read, the Beast that thou sawest, was, and is not, and yet is, even he is the eighth, and is of the seventh, and the ten horns receive power as Kings *one hour* with the Beast. Now many of the civil powers of Europe, which have acknowledged the authority of the Papal See, have submitted to its domination *for centuries*, and those which have renounced her authority, have withdrawn from her communion as peaceably as they could, not attempting to eat her flesh, nor burn her with fire, but praying for her conversion. The Protestant governments of Europe, with their present views, manifest no disposition to commit such violence upon her; and certainly the Papal government do not. The ten horns of the Beast, described in Rev. xii. 3, never united with the great red Dragon, or Rome Pagan, to destroy Popery, for Popery was not then in existence. The ten horns of the Beast, described in Rev. xiii 1. which are the ten Kingdoms founded by the Northern Barbarians, viz. Britain, France, Austria, Spain, Portugal, Sardinia, Naples, Lombardy, Ravenna, and Rome, the last three of which were "plucked up by the little horn," described in Dan. vii. 8. that is, were seized upon by the Popes, and governed as the states of the church under the civil administration; these Kingdoms (all of which are yet in existence) never made war upon Popery, for they were all founded before Popery arose, and they all afterward submitted to the spiritual despotism, which it set up. It follows, then, that the scarlet coloured Beast, which with its ten horns shall hate the Harlot and burn her with fire, has not yet arisen, for the territory he must occupy is yet chiefly in the possession of Rome Papal.

Now there is one particular in which this scarlet coloured Beast, on which the woman sitteth, agrees, with the Beast of Rev. xi. which slays the witnesses, they both ascend from the bottomless pit, compare Rev. xi 7. xvii. 8. Does not this seem to indicate that they are the same. The Beast of Rev. xiii. 1. with seven heads and ten horns, and *crowns on the horns* came out of the sea. The Beast of Rev. xiii. 11, with two horns like a lamb, but spake like a Dragon, came out of the earth, but this scarlet coloured Beast, on which the woman sitteth, and which finally destroys her, ascendeth out of the *bottomless pit*, as does the Beast which slayeth the two witnesses, the reader will therefore judge whether there is not a strong probability that they are one and the same.

It is somewhat remarkable that the Beast which slays the two witnesses, is introduced in Rev. xi. 7. without any description whatever of his character. It is merely said, when the two witnesses shall have finished their testimony, the Beast that ascendeth out of the bottomless pit, shall slay, &c. not a beast shall ascend, having such and such an appearance. This is remarkable because all the other Beasts mentioned in Rev. xii. 3. xiii. 1-3 11-15, as we have already seen, are particularly described, and the omission can only be accounted for, on the ground that a particular description was to be given of him afterwards, which is given, Rev. xvii. 3, 11, 13, thus identifying the slayer of these witnesses as the scarlet colored Beast which destroys Popery.

If to this we add, that the slaying of the two witnesses, and the destruction of Popery are both represented as taking place near the time of the end, or the close of the present dispensation, (vide Rev. xi. 13, 18, compare xix. 1, 7, the evidence is increased, that the Beast out of the bottomless pit, which slayeth the witnesses, is identical with the scarlet coloured Beast, which makes desolate the Harlot, and burns her with fire. Concerning this Beast, this last form of Antichrist, we will now shew our opinion, feeling at the same time that any explanation of a prophecy yet unfulfilled should be given with great humility, and be received with much allowance. From the seven heads of this Beast, we conclude that his seat, or capitol, will again be in Rome, Rev. xvii. 9. From the ten horns, that his authority will extend over the chief part of Europe, as the ten horns of the two former beasts did. From his scarlet color, that he will be blood thirsty and blood shedding. From his names of blasphemy, that he will be daringly impious, and most God-defying, seeking

to destroy all the institutions of religion, both Christian and Jewish, that he will "magnify himself against every god, and speak marvellous things against the God of gods," that he will claim divine honours for himself, and after his attack upon and capture of Jerusalem, where the witnesses are by him slain, he will *literally* (as Paul declares in 2 Thess. ii. 4,) "sit in the Temple of God, rebuilt by the Jews, shewing himself that he is God," and thus, by way of eminence, be "the man of sin," and "that wicked," verse 8, whom the Lord will destroy by the brightness of his coming, yea more, that he will be a very incarnation of the Devil. Satan entering into him, as he did into the heart of Judas, and directing all his movements. Is this a mere fancy? Hear the solemn warning of the Prophecy itself. Woe to the inhabitants of the earth and sea, for the Devil is come down unto you having, great power, because he knoweth that he hath but a short time. We know that satan declared to Christ, when he took him up into an exceeding high mountain, and showed him all the Kingdoms of the world, that all this power will I give unto thee and the glory of them, for that is *delivered unto me, and to whomsoever I will, I give it*. While this declaration of satan is generally set down for a falsehood, yet the inspired writers themselves declare as much. Paul asserts that he is the god of this world, the spirit that worketh in the children of disobedience, and the Dragon of Rev. xii. 3, who sought to devour the man-child, is declared in verse 9, to be that old serpent, called the Devil and satan, which deceiveth the whole world. Now if this scarlet colored Beast, this last form of Anti-Christ, this "man of sin," that makes desolate the harlot, and slays the two witnesses, be one entirely animated with the spirit, and full of the malice of the Devil, then we understand why he is said to ascend out of the bottomless pit. In the vision which John had, he appeared to him as satan coming out of his own place.

If it be asked, why our translators have rendered the Greek word *abussos* (from which has come our English word abyss, into the expression, "Bottomless pit," we can only justify the translation on the following ground, viz. that the earth is a hollow sphere. From the extent of its circumference, the diameter is reckoned at about 8000 miles. Now we allow 100 miles in depth for the surface, we will have a vacuum of more than 7000 miles remaining, a vast abyss! Sufficiently capacious to contain all the wicked that shall be turned into hell, and the nations that forget God. This immense cavern, this circular hollow, in consequence of the rotation of the earth on its axis, is also continually revolving, and is therefore strictly speaking a bottomless pit, or a pit without a bottom, for a circular hollow in a revolving state has neither top nor bottom, neither can be fixed while the rotary motion continues. This pit without a bottom (out of which the Beast ascends, and into which satan is again cast, Rev. xx. 3.) being identified with the lake of fire, into which the Beast and false Prophet are. Compare Rev. xix. 20, with xx. 10, seems to teach the startling doctrine, that the place of future torment is within this globe. Independent of the evidence which Nature herself, in her volcanic eruptions, affords, that a fire "that is not quenched" burns within the globe, several passages of sacred scripture seen directly to teach the same solemn truth. Hell is represented as beneath us, and within the earth. Amos ix. 2, though they dig into hell then shall my hand take them. Numbers xvii. 33, 33. The earth opened and swallowed Korah and his company, and they went down alive into the pit, (Hebrew *Sheol*, Dutch, Latin, Spanish, Italian, translated *hell*. English, *pit*.) what pit? the bottomless pit, unto which all the wicked shall be finally cast. Solemn thought! that this awful place is so near our present abode that we walk over it every day, sleep over it every night, and that the earth has only to part asunder under our feet to reveal its horrors to us. But if any prefer to interpret the expression "bottomless pit" as a figure rather than in this literal manner, let them beware, lest figuring it out of a locality, they destroy the place in which satan is to be cast, when

a seal is set upon him that he deceive the nations no longer.

But to return from this digression, we ask whether there are not many evidences that a new form of Anti-Christ is now arising in the very territory over which Rome Pagan formerly, and Rome Papal now holds the sway? Are there not indications that Europe is in a state of transition from nominal christianity to Infidelity. The neologism of Germany, the rationalism of Geneva, the socialism of England, the Infidelity of France, the libertinism and free thinking of all the nations, even those formerly most bigotedly devoted to the Roman hierarchy, as Spain and Portugal, give evidence that the principles of christianity, whether Protestant or Papal, are fast losing their hold upon the public mind. In fact the Pope dare not trust himself in the hands of his own subjects, but has to rely on Austrian bayonets to maintain his civil supremacy in the states of the church.

Every popular outbreak, in which the people demand an increase of civil privileges, diminishes the authority of the Romish Priesthood. The progress of liberal principles, works death to Romanism. Could this progress advance in a silent and peaceable manner, no fearful consequences would ensue, but being met at every step with opposition from the Romish church, it is not surprising that there is a growing hostility to that church, which, like a stream confined within narrow limits, by dams and embankments, presently arises in its fulness above all obstructions, and sweeps away the barriers which were reared to fix its bounds. Let us not forget the horrible scenes that the French Revolution presented at the close of the last century, when the Beast about to arise first shewed his head and grinning teeth, and gave to Popery a specimen of what he would do when his full form was perfected. The influences which led to those horrible excesses, have not ceased to exist in Europe, but have, we fear, ever since been silently extending and gaining strength, so that were a demagogue soon to arise, proclaiming liberty throughout Europe, and inviting the multitude groaning under both civil and ecclesiastical despotism, to arise and shake off these yokes and assert their freedom from all control, the scenes of Paris, it is to be feared, would be reacted throughout all the cities of the continent. We are fully aware that our religious journals often present an entirely different picture of the prospects of christianity in Europe, and are fond of expressing the hope that the Evangelical efforts employed in the different countries are preparing the way for a purer state of the church. Would to God there were ground for such a hope, and that counter influences more numerous and powerful were not at work leading to a very different result. It is always pleasant to contemplate the future through such a medium as will present a bright prospect, but the opinions expressed under such circumstances are apt to proceed rather from our wishes than our convictions. But let us not shut our eyes to the real state of Europe, to its religious and moral condition. The principles of Infidelity are so openly advocated in many leading journals, both literary, and political, as to lead many judicious observers to express their fears that ere long the question will be, shall christianity, under any form, be longer tolerated, and its decision will be referred to the sword.

Finally, it is worthy of our serious enquiry, whether the repose which the church at present enjoys be not that deceitful calm which sometimes precedes a violent tempest, and which overtakes men generally in an unexpected and unprepared moment. The word of God declares that when the church begins to indulge in the pleasing prospects of ease and tranquility, or to cry "peace and safety," then sudden destruction cometh upon her as upon a woman with child, and she shall not escape." Is it not the duty, therefore of the Watchman of Zion to give increasing study, to the prophetic word of God, and observe more diligently the signs of the times. And when they learn from the former that the Lord has a controversy with all the nations of the earth, that his controversy began with his own chosen people, 1 Peter. iv. 17, and that when they shall have drunk at his hand, the cup of his fury, it shall be given to the Gentiles, who shall be made to drink

it (vide Isa. li. 17—23. Jer. xxv. 15, 30,) and from the latter that the day of the Jews' calamities seems to be drawing to a close, inasmuch as they are obtaining deliverance from the oppressions under which they have groaned in different parts of the earth, and the way is opening for their restoration to their own land, will they not conclude, that as God has been faithful in executing to the utmost his threatened judgments upon the seed of his ancient friend, so he will not fail to inflict on all their oppressors and all his enemies everywhere all the wrath which they have treasured up for themselves against the day of his wrath; we invite particular attention to the last references of Isaiah and Jeremiah, above, as expressing this solemn truth in the clearest and most unequivocal manner, and conclude by expressing the hope that the reader will not take our word for anything that we have written, but like the noble Bereans, search the scriptures to see whether these things are so. J. P. L.

THE HONEST EDITOR AGAIN.

MILLER AND THE PROPHECIES, ONCE MORE.—The ignorance of the true character of Mr. Miller which extensively prevails, in consequence of the malignant misrepresentations, which have been industriously circulated concerning him, and the injustice which we, among others, have involuntarily and ignorantly done him, together with the interesting and extraordinary incidents in his life, induce us to add a few words in this place relating to this remarkable man. We last year spoke of Mr. Miller's interpretation of the scripture (from the misrepresentations we had heard of him) as being a great *hoax*, or imposition upon the people. In our paper of February 10, we did justice in part only. We now intend to complete the *amende honorable* due to his name.

WILLIAM MILLER was born in Pittsfield, Mass., February 15, 1782, of course he is 59 years of age. When four years old his father moved to Hampton, Washington county, N. Y., where he has lived to the present time, except a few years in the western part of Vermont. His means of obtaining a common school education were less than were usually enjoyed, yet he improved them to the best advantage, acquired an early thirst for knowledge, and was favored with the means of gratifying his fondness for reading, when quite young, by having access to the libraries of several distinguished men in the neighborhood. Few men have a more thorough or correct knowledge of history or of scripture.

Mr. Miller wishing to understand thoroughly everything he read, often asked the ministers to explain dark passages of scripture, but seldom received satisfactory answers. He was told that such passages were incapable of explanation. In consequence of which, at the age of 22, he became a Deist or disbeliever in the truth of Revelation. He thought an all-wise and just God would never make a revelation of his will which nobody could understand, and then punish his creatures for disbelieving it. There were fifty Deists in the small town in which he lived. Mr. Miller continued to be a Deist twelve years, but always had a prevailing belief in a future state. He is a plain farmer. In the late war he received a Captain's commission, and served two years, in which time he became thoroughly disgusted with what he saw of public life. He was afterwards Sheriff of Rutland county, Vt. In 1816 he became convinced of the truth of the Bible. The study of the scriptures became his delight and his employment. The prophecies especially engaged his attention.

Mr. Miller is naturally possessed of a strong, vigorous, intelligent mind, and a remarkably retentive memory; and having for twenty-five years devoted his whole attention to the study of the Bible, he cannot only repeat almost any passage, but name the exact place, book, chapter and verse, where it can be found. Having also an extensive knowledge of history, he can readily refer to past events, in which the prophecies have been fulfilled. With these resources at his command, he is intrenched as in a strong fort, and becomes a formidable foe to attack. The clergy, aware of this, are careful not to approach him, but fire their small guns at a distance.

The means they employ, misrepresentation and slander, are cowardly and malignant. They represent him as a wild, ignorant fanatic, going about to impose on the public, by alarming the ignorant, and robbing them of their money. They shut their pulpits against him, and warn their people to avoid him, as they would a place of immoral resort. In fact, they accuse him of using language as near to indecency as he dares to go, and that his discourses are made up of pompous rant and declamation, and vulgar wit. These accusations are so glaringly false—so diametrically opposite to the truth, that all who have ever heard him would see at once the falsehood of such accusations. Mr. Miller is a man of no ostentation, parade, or pretence. In his manner and appearance throughout, he is humble, modest, simple, and sincere, depending on facts and scripture alone. Yet he is often eloquent, without appearing to know it.

We have never been an advocate or defender of Mr. Miller or his doctrine, but we like to see truth and fairness used in argument. We have not been able as yet to determine for ourselves as to the correctness of his views or interpretation of Daniel's vision, relating to the second coming of Christ. We have considered the coming of Christ predicted as *spiritual*, upon the hearts of men, and not *personal*, and that the millenium was to take place in this world. Mr. Miller adduces many scripture passages in support of his views. But whether his interpretation as to the *nature* of Christ's appearance be correct or not, *the time* appears to have been accurately calculated. He has published his calculations of time, which appears to be plain and undeniable.

Mr. Miller published a small work on the prophecies ten or eleven years ago, which brought him into public notice. About eight years since, he was invited into a town, near where he lived, to lecture or expound the scripture, in the absence of the minister, which he did with great effect. A powerful revival of religion was the immediate consequence. Since then he has been continually applied to, and almost continually employed in the same way, and with similar effect, *without pay*. His lecturing appears to have been attended with powerful effect everywhere. He has been the instrument of more conversions to Christianity, especially from Deism, than any other man now living in these parts. He has read Voltaire, Hume, Paine, Ethan Allen, and made himself familiar with the arguments of Deists, and knows how to refute them. He is a regular member of a Baptist church in good standing, uniformly, exemplary, amiable and unblemished in his walk, and deserving the respect and love of every Christian. *Lynn Record.*

RELIGIOUS EXCITEMENT IN PHILADELPHIA. This Quaker city at the present time is the seat of a religious war. Dr. Moriarty, a distinguished Catholic Divine, is preaching to crowded houses, and is said to have converted upwards of three hundred to the Catholic faith. His success has aroused the Rev. Mr. Chambers, and others, who have been successful in converting many to the Protestant faith. At a lecture against "Romanism," a few evenings since, there was some disturbance, but the coolness of the lecturer soon put a stop to it.

FALL OF THE TURKISH EMPIRE. Mr. Editor, —We noticed a communication in the 21st No. of your paper, over the signature of S., in which the writer fully persuades himself that the Ottoman Empire virtually ceased to hold the rank of a Sovereign and independent nation on the 11th day of August, 1840. We are aware that the time allotted for the sounding of the fifth and sixth trumpet; embracing a period of 541 years 15 days; and commencing July 27, 1299 would seem, at the first glance, to have ended at that time. But, upon reflection, it will be found that such is not the fact. The time adjusted by the Julian Rule will allow 3 days 11

hours 31 minutes 12 seconds to be added to the time at which that period would have terminated had the Julian year been exact. Accordingly, the above correction will carry it forward into the 15th day of August, 1840; as will readily be seen on trial. Then, and not till then, will the above period, 541 years 15 days terminate, if commenced July 27th, 1299. The hour of the day it commenced being unknown, it cannot be ascertained at what hour it terminated.

CLIO.

SIGNS OF THE TIMES.

BOSTON, APRIL 1, 1841.

BRIEF REVIEW OF AN ARTICLE BY THE EDITOR OF THE "CHRISTIAN WATCH-MAN," OF MARCH 5.

The editor of the "Watchman," has at length condescended to notice the doctrine of the second coming of Christ, as explained by Mr. Miller.

The Baptist churches who have shown Mr. Miller any respect, by patronizing his lectures, are very seriously admonished of their folly. It would seem that in his estimation the people were not capable of judging what would be for their good; or if they are, that they are very selfish in seeking to know the truth, of which they are denied by their own ministers. No credit is given for honesty, or love of the truth, or desire to know present duty. If they invite Mr. Miller to lecture with them for the best and holiest of purposes, and from the best possible motives too; why: they must be charged with selfishness. "O it is to build up the church!" It is to get up a revival. It is to draw promiscuous crowds to their meeting houses, &c.

The conduct of Mr. Crowell in this case, strongly reminds us of one recorded in John vi:47-49. "But this people who knoweth not the law, are cursed." How the independent laity of the Baptist churches will receive these lessons remains to be seen.

The article is a sort of preface to an extract from "Dowling's Reply to Miller." We will briefly notice a few things.

1. Is the subject of the "end of the world," an "Idle Curiosity?" If so, why did Christ so often speak concerning the "END OF THE WORLD?" The "Watchman" says:

"It is a lamentable fact that mankind generally are far more interested in questions of idle curiosity, than those of real and practical importance, and it is still more to be lamented that even Christians should be more or less tinctured with the same feeling. This inconsistency can be charitably overlooked as one of the foibles incident to humanity, when excited in reference to small matters, but when little puny mortals undertake to pry into the purpose of the Maker and Proprietor of the universe, it is suitable that their mischievous propensity should receive a just rebuke."

See Matt. xiii. 40, 49; xxiv. 14, 33, 38, 39; John xvi. 8; xxviii. 20.

Again. If looking for the "end of this world," be an "IDLE CURIOSITY;" then why did the apostles so often refer to *this subject*; illustrate it, and admonish the early disciples to keep it in mind, and to be in readiness to meet it?

See Acts xvii. 31; xxiv. 25; Rom. ii. 1-6; viii. 22, 23; Phil. iii. 20, 21; 1 Thess. i. 10; ii. 19; iii. 13; iv. 13-18; v. 1-3; 2 Thess. i. 6-10; ii. 1; 1 Tim. vi. 14, 15; 2 Tim. iv. 1, 8; Titus ii. 11-13; James v. 7-10; 1 Pet. iv. 5-7; v. 2-4; 2 Pet. i.

12-19; iii. 10-14; 1 John ii. 18, 28; iii. 2, 3; Jude, 14-21.

Again, he says:

2. "Some of our readers may have wondered why we have not before this taken some notice of the doings of an individual who has been scattering abroad in this vicinity his peculiar views of the second coming of Christ."

We do not wonder at all that men who stand "in high places," should pass by "little puny mortals;" especially those who like the ancient servants of God, are searching the Scriptures to know something of the glory that is to be revealed at "the revelation of Jesus Christ."

See 1 Pet. i. 10-13.

Again;

3. "The truth is, after examining his book, and listening to his harrangues till we had reason to believe that we had obtained a fair specimen of the man, we regarded the whole as such a palpable tissue of false glosses and blunders, that we could not believe any refutation of them would be necessary in such a community as this."

We cannot believe he has either candidly heard Mr. Miller, or examined his works. If he had he would have written a very different article. His article shows the most consummate ignorance of Mr. Miller and his views.

If there are "false glosses and blunders," in Mr. Miller's expositions, why is it that he does not in charity to the people expose them fairly; and give the people a more correct view? He is mistaken in supposing that in such a "community as this,"—a "refutation of them is unnecessary." He is also mistaken, if he supposes that he can satisfy the people with sweeping denunciations.

4. "Of the piety of *this individual* we say nothing: we only speak of his manner of interpreting and applying Scripture, which to us was painful in the extreme."

Why was it "painful in the extreme." To the primitive Christians the doctrine of "Christ's second coming," was a "blessed hope." And they comforted one another "with these words;" or this doctrine. "Of Mr. M's piety he has nothing to say." But his "mischievous propensity should receive a just rebuke!!"

5 Some of our churches seem to have been carried away with the notion that they must hear what every lecturer or theorist has to say, even though his starting point contradicts first principles. Others seem to suppose that although a man teaches a great deal of error, yet that they can make use of his theory to call people together, and of his pious and solemn exhortations to convert them. They seem to regard it as a fine affair to get up a rush of all sorts of people to their meeting-house, from any motive, with the hope that the little truth which they hear will prevail over the greater portion of error, and that some of them may be converted. To say nothing of the improbability of such a result on philosophic principles, not of its disastrous results in practice, it appears to us too much like "doing evil that good may come." When churches find it necessary to resort to such means to revive attention to religion among them, it gives reason to fear that either they have left their first love, or that they have wandered far from first principles. It begets painful suspicions that the church as a body are not willing to labor and prey for the conversion of sinners, and to set that holy and unblameable example before the world, which as a living epistle forms such an unanswerable argument for the religion which they profess. It is an error to suppose that such churches have need to send for some revival preacher, or singular theorist, to bring them up; their duty is at once to "repent and do the first works," and the more outward prosperity they have, and the greater crowd they draw

while in their worldly and backslidden state, the worse it will be for all concerned.

In this extract, the "laity," or the churches who patronise Mr. Miller, are accused of selfishness. To what extent this charge may be true, in churches with whom we have no particular acquaintance, we know not; but so far as we are acquainted, we know the charge of 'novelty' & selfishness is incorrect. That souls are saved, and that the churches are quickened under Mr. Miller's labors is true; but that the churches have selfish and unworthy motives in procuring his labors we think is false.

6 "As the manifold errors of the individual in question have been well exposed by an excellent friend, in a work entitled "Dowling's Reply to Miller," we advise all our readers who take sufficient interest in the subject, to obtain that work. They will require nothing more to set their minds at rest on this subject, so far as this individual is concerned, though we think their time may be more profitable employed in prayerfully studying the Scriptures and their own hearts; and in doing good to others, than in reading or hearing either.

He recommends "Dowling's Reply to Miller," as a refutation of the "manifold errors," of Mr. M. We recommend Mr. Miller's "Brief Review" of "Dowling's Reply to Miller," which will at least show the "Manifold" misrepresentations that Mr. D. has made of Mr. Miller's theory. It may be found in Miller's Views, page 182.

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SECOND COMING OF CHRIST.

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843, AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER I.

THE DREAM OF NEBUCHADNEZZAR. Dan. ii. 31-45.

We have in this prophecy a description of four kingdoms which would arise in the world and continue until the end of all earthly kingdoms. This prophecy was revealed, first, to Nebuchadnezzar, afterward to Daniel, in a dream, together with the interpretation thereof. It was represented by an image, whose brightness was excellent, and the form thereof terrible. The head of the image "was of fine gold," representing, as Daniel has explained it in the 38th verse, the Chaldean kingdom under Nebuchadnezzar.—"The breast and arms of silver," denoted the Mede and Persian kingdom, which began with Darius after the destruction of the Babylonish kingdom, and was composed of two lines of kings, first the Medes, afterwards the Persians, very fitly represented by the breast and arms of the image. This kingdom began about 536 before Christ, and ended 336, lasting about 200 years. "Belly and thighs of brass," representing the Grecian monarchy, which began to fulfil this prophecy under Alexander the conqueror, 336 years before Christ, and lasted about 178 years, including the four kingdoms into which Alexander's was divided at his death, and finally subdued by the Romans, about 158 years before Christ, which last kingdom is properly and fitly represented by the "legs and feet" of the image, "part iron and part clay." "He saw until a stone was cut out of the mountain without hands, which smote the image upon his feet which were of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass,



the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them." Dan. ii. 34, 35. The reader will readily perceive, that the kingdoms of this world must be totally and utterly destroyed when this prophecy is fulfilled. For all that is like the gold, the silver, the brass, the iron and the clay, must be swept away together, and that the kingdom of Christ, represented by the stone cut out of the mountain without hands, will fill the whole earth.

THE "FOUR GREAT BEASTS."—Dan. vii.

In the 7th chapter of Daniel, we have another prophecy of the same things, which Daniel calls a vision, in which he saw, under the figure of



"four great beasts," coming up from the sea, diverse one from the other.—"The first was like a lion and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it." Dan. vii. 4. This verse describes clearly the Chaldean kingdom under Nebuchadnezzar; the lion denoting power and great authority, the eagle's wings the exaltation and glory, being plucked, showed Nebuchadnezzar that his exaltation and glory would depart from him for a season, and he would be taught that he was no more than a man, for after suffering the want of his reason for a little time, he would have a man's heart restored to him, and learn that the Most High ruled—this is the head of gold.



The "second beast was like unto a bear, and it raised itself up on one side, and it had three ribs in the mouth of it, between the teeth, and they said thus unto it, arise and devour much flesh." This is a prophecy of the Mede and Persian kingdom, which conquered Babylon. By the figure of the bear, representing desire for conquest, and showing by the figure, that this government would have three separate kingdoms under its authority, by the "three ribs in the mouth of it," to wit: The Chaldean, Mede, and Persian, and that it would be governed by a line of kings from one of these nations only, when it began its conquests. "Raised up itself on one side," Cyrus, the conqueror of Babylon, being a Mede; and by the expression, "arise, devour much flesh," we are taught that they would subdue many and populous kingdoms, which proved to be true; for in the days of Ahasuerus, he reigned from India even to Ethiopia, over an hundred and twenty-seven provinces. This kingdom agrees with the breast and arms of silver. Daniel vii. 5.



"And after this I beheld and, lo, another like a Leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Dan. vii. 6. This beast represents the Grecian kingdom under Alexander the first king, which kingdom was divided into four parts at his death, shown in the vision, by the four wings of a fowl, and also established into four separate kingdoms, denoted by the four heads. Alexander, it is said, conquered the then known world, which is expressly noticed in the vision of the image, Dan. ii. 39, "which shall bear rule over all the earth," and also in the vision under consideration by these words, "and dominion was given to it." This Grecian kingdom, then, is the same as the belly and thighs of brass in the image vision.

And "after this I saw in the night visions, and behold a fourth beast, dreadful and terrible,

and strong exceedingly; and it had great iron teeth; it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns." 7th verse. This is a very noted prophecy of the Roman kingdom, and much is contained in this vision of the fourth kingdom, represented by this dreadful and terrible beast—not like any other, or Daniel would have told us what one. But like them all, as represented by John, Rev. xiii. 2. "And the beast that I saw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion." This has been fulfilled in the Roman government, for Rome conquered with the celerity of an Alexander or Leopard. She stamped upon and governed as many provinces as the Medes and Persians, the Bear. She claimed, and exercised the same authority as Nebuchadnezzar; exalting and opposing herself above all that is called God. And like Nebuchadnezzar she destroyed Jerusalem, and has persecuted the people of the living God, like the lion. "And it had ten horns," answering to the ten toes of the image, and both together allude to the ten kingdoms, into which the Western or Roman empire was divided about A. D. 476 by the Goths, Huns, and Vandals. "I considered the horns, and behold there came up among them a little horn." This little horn,



is, in my opinion, the papal power which arose on, or among these ten kingdoms, immediately after these pagan kings were converted to christianity, they, by the dazzling splendor of this new religion, gave up a large share of their authority to the bishop of Rome, by which he soon claimed and exercised the papal power. "Before whom there were three of the first horns plucked up by the roots," viz. Ravenna, Lombardy,



Rome, and were called the "states of the church," by the Pope's authority. "And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Showing that this power would, like man, last after the riches and honors of the world, and exercise great authority. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne like the fiery flame, and his wheels as burning." 9th verse. This verse is so obvious, that it needs no comment. It is a description of God the Father.

"A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." 10th verse. This verse represents him as coming to burn up the wicked, to raise and bring his saints into his presence, and commence the judgment. "I beheld, then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." 11th verse. In this verse we have a clear prophecy that papal Rome, or the little horn, will not be destroyed until Christ shall come, and then their bodies will be burnt in the conflagration of the world. "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." 12th verse. The rest of the beast spoken of in this verse, are the remainder of the ten horns, or kingdoms which were not plucked up by the little horn, although their power would not be supreme, being more or less under the influence or dominion, of the church of Rome, or little horn; still they would exist in a distinct state until this day of Judgment; and the prophet has now gone back to see what had become of these other kingdoms, that he might have all present at this last grand scene, and he finds them, as he says, with their dominion taken away, but their lives prolonged even to the coming of the Son of man; for he goes on to say, "I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." 13th verse. In this verse we have a plain prophecy of Christ's second coming when he will present his bride, the church, to the Ancient of days

without spot or wrinkle. "And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." 14th verse. In this passage we are carried into the glorified, and eternal state of the kingdom of Christ, when his elect from among all people, nations, and languages will be brought into his immediate presence, to serve and obey him forever.

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me." 15th verse. "I came near unto one of them that stood by, and asked him the truth of all this. So he told me and made me know the interpretation of the things." 16th verse. "These great beasts which are four, are four kings which shall arise out of the earth." 17th verse. The same kingdoms we have before described, viz. Chaldean, Mede, and Persian, Grecian and the Roman. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." 18th verse. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, break in pieces, and stamped the residue with his feet." 19th verse. In this verse we are told that the fourth, or Roman kingdom, would be different from all others; this was true with Rome, for she not only combined all governments into one, but she was actually ruled by all forms of government; she not only claimed the civil power, but the ecclesiastical also, both in her pagan, and papal state; she devoured and break in pieces the Jews, and has stamped and persecuted the church of Christ, in this verse called "residue," from its earliest ages to the present period, or until about A. D. 1798. "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." 20th verse. The ten horns are ten kingdoms into which Rome was divided A. D. 476. The principal kingdoms which were England, France, Spain, Portugal, Germany, Austria, Prussia, Ravenna, Lombardy and Rome. "I beheld, and the same horn made war with the saints, and prevailed against them," (21st verse,) "Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." 22d verse. One thing is very evident in the above verses, viz. That anti-christ will make war upon the saints and prevail against them until Christ comes to judgment, and teaches us that there can be no universal reign of the church in this militant state. "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." 23d verse. "And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." 24th verse. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time." 25th verse. In the foregoing verses we have a description of the little horn, or anti-christ, the papal beast, her

blasphemies against God, wearing out the saints, changing the laws of God, and the time she should reign, viz. 1260 years or prophetic days, time being one prophetic year or 360 prophetic days, times being two prophetic years or 720 prophetic days, and an half is 180 prophetic days, making in all 1260 natural years. The scripture rule for reckoning a day for a year will be found in Numbers xiv. 34, and Ezekiel iv. 6; also in the fulfilment of Daniel's seventy weeks which we shall speak of in its proper place. "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." 26th verse. In this verse we are informed that when God shall come to judgment, the dominion and power of anti-christ will be wholly destroyed, therefore, we must not expect the complete overthrow of the power of papacy, until the judgment of the great day. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." 27th verse, see also Matt. xiii. 37-43, and xvi. 27. This is the kingdom which all saints will inherit after their resurrection in the glorious state, because it is to be *everlasting*, and in the greatness of the kingdom, that is, in its *completion*, it is also after anti-christ ceases to trouble the church or trample on her, for in the kingdom spoken of in this text, "All dominions shall serve and obey him," (that is Christ,) "hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

Here we have the end of Daniel's first or evening vision, and the important things therein prophesied of, have a large share of them been already fulfilled, and literally, too, according to the true intent and meaning of the figures used. That Daniel considered this vision of great and vital importance, (of great, or why did it trouble him, and why did it cause his countenance to change? Of vital importance, or why keep the matter in his heart?) is evident. And if it was important to him, surely it must be to us on whom the end of the world hath come, and if Daniel was permitted to inquire, when shall these things be? surely we may go on with our inquiry after the truth of these things. If God has revealed to Daniel any thing which concerned the prophet to know at that day, why not us at the present? Some say, prophecy is revealed to us in enigmas, on purpose to perplex or puzzle; if so, let me be perplexed, I but fulfill the design. But the writer does not believe this doctrine. That God has revealed himself in good faith, is a sentiment abundantly proved by the Scriptures. See cix Psalm 97-112. 2 Tim. iii. 13-17. 2 Peter i. 20, 21. That God has seen fit to present important truths to the mind of man by plain figures and familiar objects, we do not wish to deny, for in this manner truth is more lastingly impressed, and the ideas are conveyed not only through the ear, but by the eye also. For instance—who ever read this vision in Daniel, with any anxiety to understand, and should afterwards see a lion, but would remember that in studying the prominent features, parts, or qualities of the animal, he was learning the same prominent characteristics of the Chaldean kingdom? Or, whoever saw a husbandman sowing his grain, but would remember how the seed of Christ's kingdom is sowed, and its effects?

To be continued.

THE "FALSE PROPHET."

MR. EDITOR, DEAR SIR: By the term "false prophet," we are sometimes told, John means *Mahomedanism*: but for one, I never could see the reason of it. On the contrary, it seems to me, that by the term, "false prophet," John means the *papal priesthood*. To establish this, a single text will suffice Rev. xix, 20. "*And the beast was taken*," by the beast, we are all, I believe, agreed, is meant *Romanism*, the *catholic power*, whether temporal or spiritual, "*and with him*"—with the beast "*the false prophet that wrought miracles before him*." Before whom? The beast. But what does "*before*" mean? *before* in point of time? and *before* in the sense of *in presence of*. Not *before* in point of time, for the beast had its origin, and began to have miracles wrought before it, as early, at least, as *Mahomedanism*. *Before* must then mean, *in presence of*, but has *Mahomedanism* wrought his miracles in presence of the beast? so much so, as to deceive the beast, and them that have the mark of his image? far from it, but who has wrought miracles in presence of the beast? the Roman Priesthood, as all the world knows. And the beast always has been, and is, to this very day, most awfully deceived by the miracles which the false prophet—the Roman Priesthood, pretend to work. He it is, that has the eyes of a man, who has spoken great swelling words against the most High, and has thought to change times and laws.

That Mahomet was a false prophet, no one will pretend to dispute, but that it was the false prophet which wrought miracles before the beast, and with which (miracles) he deceived them that had the mark of the beast, and that worshipped his image, is what, for one, I cannot, as yet believe. *Mahomedanism* has never deceived the beast. But the Roman Priesthood has most completely, and most shamefully. No catholic dares to do anything good, bad or indifferent without leave of the beast. And he acknowledges no higher earthly power, and seeks instruction from no other source. If I am wrong, will either you or some of your many correspondents correct me? D. C.
Mount Zion, Feb. 1841.

AN ARGUMENT AGAINST THE TEMPORAL MILLENNIUM.

The commonly received opinion of the millennium is, that sin, if not entirely eradicated from the earth, will be driven into dark corners, and there hide its head until the thousand years are past. The church will then shine forth in glory, and reign triumphant in the earth. But Daniel and John both declare, that the beast and the false prophet will continue till the coming of the son of man to judgment. Now it is the beast which ever has, and still proves one of the greatest hindrances to the spread of the gospel that has ever been experienced. And now, we ask, how can the church ever expect to reign here so long as the beast, her mightiest opposer, is in existence? How can she reign here so long as the beast has set down the foot of his power, and is exerting his malign influence in every land? to my mind it is impossible. And according to my present understanding of the scriptures, (though not according to what it once was) the world will go on very much in its present condition, till the great judgment day. The tares and wheat will both grow together, till the harvest, and then will the righteous shine forth as the sun in the kingdom of their father.

I feel, Mr. Editor, that if this argument was brought out in full, and justice was done to it, (which, God helping me, may be done at some future time) it would prove a barrier actually insurmountable to the advocates of the temporal millennium.

But go on, my dear sir, in the strength of God, and the time will soon decide who is right and who is wrong. D. C.

SINGULAR PROPHECY.

BRO. HIMES: The following item I find in a paper published in Philadelphia, in 1826. It is rather a singular sketch, and I thought it might be interesting to your readers. There is evidently an allusion to Bonapart's career, and to some great event soon to follow it. L. D. FLEMING.

From the *Lafayette Aurora*.
PHOPHECY A. D. 1008.

Translated from the German by C. Croff.

When I take a strict examination of the quality and movements of the heavenly bodies, I find in all the region by the movement of the Stars, that this mighty empire shall remain under its present government a long time, till the year A. D. 1769. Then will a hero, through manhood and virility reach the two headed eagle, and conduct the empire praiseworthy, and conquer the surrounding nations with most desperate sway, and continue to conquer till after the commencement of the 19 century, then he will fall, and a general peace be established till A. D. 1827. Then will confusion and rebellion begin in all quarters, then will the red lion raise against the two headed eagle, then will the white swan, with a powerful eagle from a dark valley in the mist, unite and rise firstly against him and rule the empire many years, till the almighty God, with his unchangeable wisdom, will make an end thereof. Then will the prophecy of Daniel go no further, and then you will see the end of Nebuchadnezzar's dream, that the end of the world is at hand.

(Signed) F. SEABALD.

Mezzig, Nov. 24, A. D. 1008.

REVIEW OF "EYE" IN THE "PURITAN"

BRO. HIMES—I have just received the 24th number of the "Signs of the Times," in which I find an article from the "Puritan;" a paper edited by the Rev. Parsons Cooke, and the Rev. I. E. Woodbridge. The article is headed "The Fanatic of Prophecy;" and designed, without doubt, to apply to brother Miller. Now, as the article speaks for itself, and the editors that first published it, by its bombastic and self-conceited style; and as it is perfectly void of truth in all its representations: a candid review of it is not expected from any one. However I wish to notice some of the false statements it contains—ask a few questions—and supply some answers.

In the first place, "Eye," charges Mr. Miller with having a "self-assumed commission given by dreams—the claim of having the special and sole charge of a message to cry the world over, expressed in the lowest cant-phrase of ostentatious pietism, &c."

Ques. Do not the editors of the "Puritan" know that this representation is altogether false?

Ans. If they do not, it is because they have not inquired after the truth; they might have known it. We know from personal acquaintance, that Mr. Miller utterly disclaims any new revelation, by dreams, or otherwise, and that he does not claim to have the special and sole charge of

this message. He refers, in his lectures and writings to numerous writers who have written heretofore, and to a number of individuals that came out about the same time that he did, in different parts of the world, agreeing with him in the same view of scripture prophecy. We appeal to all who have candidly listened to a course of his lectures, or read his writings, for the truth of this statement. His style of speaking is that of a plain, honest, and intelligent man. He is not a prophet, (as the Puritan styles him,) but simply reads Scripture, and brings the proof of its fulfilment.

2. The writer states, that the second coming of Christ, "has been the theme of fanaticism ever since Jesus Christ left the world! that, in the first years of the Christian Church, it spread its panic all along the path the Gospel had trodden, and had then an importance in mischief, that attracted the rebuke of the apostle's pen, 1 Thes. v. 1."

Ques. Is the writer aware that he is virtually charging Jesus Christ with fanaticism; as in Matt. 24th and 25th chapters, and the Gospels, where he represented in promises to his disciples, that if he went away he would come again and receive them to himself, and also the apostles, in nearly all their writings in the New Testament, see Acts i. 11, 1 Cor. xv. 23, 1 Thes. iv. 16, 2 Thess. i. 7, Titus ii. 13, James v. 7, 2 Peter iii. Rev. i. 7, &c, and is he aware that this doctrine which he calls *panic*, is a part of the gospel preached, and did not follow in its path as he states?

Ans. All this is susceptible of the fullest proof this was the preaching of the kingdom of God, and although some mocked when they heard of the resurrection of the dead, as some do now, yet the apostles preached it, as encouragement to the saints, and after declaring the certainty of the descent of the Lord from heaven, exhorted their brethren to comfort one another with the same words; and we aver, that this writer must have something incorporated in his creed that is not in the Gospel, or he would not cry out PANIC. We suppose that the rebuke he alludes to is found in 2 Thess. ii. 3. instead of Thess. v. 1; it is where the apostle is instructing his Thessalonian brethren that there would come a falling away first, and the man of sin would be revealed, the son of perdition, &c., meaning Popery, according to most Commentators, and has been so fulfilled.

Again: This writer asserts, that this prophet (as he calls him) "passes through community accompanied by a notoriety, great indeed, but great like the destructive avalanche, plunging from the Alpine cliffs, swelling its mass by the ruin it produces, &c."

Ques. Can he tell us what the ruin consists in, that Mr. Miller produces in community which he passes through.

We answer, as far as we have been able to gain information, the whole of the influence that he has exerted, has been decidedly good on community; the Bible has been read more, many profane and intemperate men, have been converted, and are now useful members of different churches, christians have been revived and quickened by hearing him, that this is the fact in this place, (Portsmouth) nearly the whole town will bear testimony.

Again, hear the "Puritan;" This preacher seems trying to thrust himself into that fearful cloud that shrouds the plans of the eternal, to rend away the flaming veil that girts the council chamber of the great I AM," and to make

false that precept, "Of that day and hour knoweth no man."

Ques. What is the cloud, and the veil, and council chamber alluded to, that Mr. Miller, seems trying to force himself into.

Ans. If there is any that shrouds the plans of the eternal in regard to this doctrine, it is a cloud of doctrine, supported by such divines as the editors of the Puritan, Skinner, Whittemore, and others, that are dreadfully opposed to the idea of Christ coming to the earth again very soon. The veil seems to be ridicule. And very probable these divines, as they claim to have all the learning and decency, will claim to be the council chamber, it is certain that Miller has forced himself on none others, and already does he witness the cloud about his ears, and he is dispersing it, already do the people behold the rent of the veil, already does this self-styled council chamber begin to be exposed.

With regard to the precept, said to be violated. Matt. xxiv, 36, Mr. Miller gives it its full weight, and yet Christ did not tell them that it never would be known, nay further, he went on to tell that when such and such things had come to pass, to know it was nigh. And we have reason to suppose that when the midnight cry is made, some people must know something about it.

This passage of scripture is all the writer has brought to support his long harrangue, and is all that can be brought against Miller's doctrine, and yet it is a curious fact that almost all of those that use it for this purpose, claim that the whole chapter was fulfilled at the destruction of Jerusalem!!

The remainder of this wonderful article is declamation, and bitter abuse of Mr. Miller and all that hear him; and yet, is without the least show of argument, to support his allegations, read it, reader, and hear him bewail the prospect of the down-fall of all learning and piety, as the natural consequence of admitting such a man into the sacred desk, hear him declaim against ministers, and all that would bid him God speed. All these bewailings and declamations are in the same strain of piety in which the council of the chief priest and pharisees declaimed against Jesus Christ, and appear to have the same object, viz. if we let him thus alone all men will believe on him, and the Romans shall come and take away both our place and nation. A little further, hear him bewail the single visitation of such an error, depraving the public, taste—arming the tongue of scoffers—giving a piercing point to infidel ridicule, &c. and then look around, and see where the tongue of scoff has ever been armed or the piercing point of ridicule ever wielded so dexterously, as by these pious editors, and divines above named, and that against some of our most worthy Ministers, and worthy citizens, on account of a doctrine that they cannot meet any other way. But I hasten; to cap the climax, the author of this article, as if he was possessed with more than common discernment and wisdom, has signed himself, "E Y E" Well the question now is, what is the conclusion of the whole matter.

Ans. I cannot give my views more appropriately, then by relating a ludicrous anecdote, said to have transpired in this town, some years since, and then draw a comparison. This I would not do, did I not think a fool should be answered according to his folly. A certain grocer having a parrot, famed for observation and intelligence, was induced to lay a wager, with another individual, that they could not en-

ter the shop in the grocer's absence, and take an article, without the parrots telling its master of the article taken. The feat was performed, and the wager won in the following manner. The individual named, entered the shop at the back door, in a backward manner, covering the head and uncovering the body. The appearance was altogether so unnatural that the parrot was taken by surprise, and the only sentence it could utter on the return of its master, was, "O what a face, O what a face."

Now, Mr. Editor, the attack of the Puritan, on Mr. Miller, is so exactly like the ingress of the individual into the grocer's shop, any thinking animal, must exclaim, O what an EYE. O what an "evil EYE."

R. WALKER.

SIGNS OF THE TIMES.

BOSTON, APRIL 15, 1841.

TIMES OFFICE, 107 HANOVER-ST.

REMOVAL. The Office of the "Signs of the Times" will be removed, on the first of April, to 107 Hanover Street, next door to Hancock School House. The Subscriber will attend to all business relating to the "Signs of the Times," at his new store,

107 HANOVER STREET 107

which being in a more central part of the city, he hopes will be found more convenient for the transaction of business than at his former store.

He will keep for sale, as above, all the books on the Second Advent published in this country.

He also keeps every variety of *BLANK BOOKS*, *SCHOOL BOOKS* and *STATIONERY*.

MOSES A. DOW.

April 1, 1841.

GENERAL CONFERENCE

OF CHRISTIANS EXPECTING THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

The followers of the Lord and his apostles, who entertain the blessed hope of the glorious appearing of the Great God and our Saviour Jesus Christ, the second time, to bring with him the resurrection of the dead in Christ, and the everlasting reign of righteousness in the new creation which he will make, are respectfully notified that a meeting will be held in the city of LOWELL, Mass. June 15th, at 10 o'clock, A. M.

The object of the meeting is to prepare the way of the Lord; to comfort one another with the promises of his coming; to call up the attention of the church to the riches of her inheritance, not in this world, but in the world to come, not in a carnal Jerusalem, but in the new Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, Europeans or Americans, who are by faith the children of Abraham.

The Conference will not be a place for controversy, or party strife, or sectarian display; and least of all, a place for assailing the great pillar of holy truth, the church, its ministry, its ordinances, or its Sabbaths; but a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the holy land and heavenly kingdom of everlasting peace and blessedness, to which our Joshua will triumphantly lead all his people beyond the swells of Jordan.

WILLIAM MILLER,
JOSIAH LITCH,
JOSHUA V. HIMES,
HENRY JONES,
H. D. WARD,
Com. of the Gen. Conference.

PROGRESS OF THE CAUSE.

It is with great pleasure we record the progress of the cause of our Lord Jesus Christ. We mean by the cause of Christ, THE TRUTH, connected with his second advent, and the setting up of his glorified and everlasting kingdom. This a very different cause from that of the modern church, relating to a temporal millennium; seeking and looking for a triumph of the church in this world—a delusion! A vain hope! This cause is on the wane. The ministry and laity both, who examine this subject in the light of the Scriptures, are every where giving it up. This fanciful doctrine is giving way to the ancient and glorious doctrine of the personal reign and immortal triumph of Christ in his glorified kingdom on the earth—and that, that kingdom is "at hand."

The means which have produced this change are various. 1. Public Lectures. Mr. Miller, by his lectures for nine years past, in different parts of the country, has produced a mighty influence upon all classes. The whole nation has been aroused. The ministry and church have been awakened to the examination of the subject, which has always resulted in the furtherance of the cause. Others are engaged in this work; but few, however, have as yet given their whole attention to it. Some two hundred ministers in the country are doing what they can, in connection with their pastoral labors. Then, there are thousands of the most pious members of all the evangelical denominations, who understand and are disseminating this doctrine with effect. 2. A second instrumentality that has been used with great effect, is the circulation of Books and periodicals. The written Lectures of Mr. Miller have done immense good. The writings also of Bro. Litch, Ward, Jones, and many others, are exerting an influence where they have been circulated. The "Literalist," a republication of distinguished English authors, is also doing much to arouse the people to consider the doctrine of the second advent. The "Signs of the Times"; this humble sheet is also doing something to aid this glorious cause.

The duty of the brethren who understand this subject is to proclaim it to the extent of their ability. And it is the duty of all, to circulate the written expositions of this subject, contained in books and periodicals. Whatever our hands find to do, in this glorious work, we should do it with our might.

BALLSTOWN, N. Y. We are happy to learn, by Eld. Thompson, of Ballstown, that the good cause is progressing in that town. Bro. Miller by invitation gave a course of lectures in that place in January last. There was much opposition at the time; but it has since given way, and some of the ministers are now preaching the kingdom of heaven at hand. Many have been converted through this doctrine. The Baptist church in that place, are very anxious that Mr. Miller should visit them again, and give them a full course of Lectures.

LECTURES IN PROVIDENCE, R. I. Mr. Miller, at the earnest request of his friends in Providence, commenced a course of lectures in that city on the 27th ult., and closed on the evening of the 4th inst. They were delivered in the Town Hall, a commodious building, which was readily granted by the City Council for the purpose. This city being the theatre of the Rev. John Dowling's labors, who the last year published a book entitled "Dowling's Reply to Miller;" it was expected that the public mind would be greatly prejudiced against Mr. Miller, and that it would be difficult to get a fair hearing. The churches, of course, were closed against him. But the people,

and many of the clergy, (among whom, occasionally, was Mr. Dowling himself,) attended the lectures. Many gave him an impartial hearing. The result was with the latter, in every case, with which we became acquainted, that they were satisfied that Mr. Miller had given good and sufficient reasons for his faith; and also for publishing it to the world.

The laity of the Baptist is received him with great cordiality, many of whom expressed to us their entire faith in the doctrine of the *Advent near*.

The last Sabbath we spent in that city, Mr. Miller, by invitation of the Rev. Mr. Jameson, Pastor of the Third Baptist Church, lectured all day in their house, to full and solemn audiences. If he should go to Providence again, he would not be dependent on the *Town Council*, for a place to lecture.

We were sorry to learn, that Mr. Dowling remained obstinate, and refused to correct his misrepresentations of Mr. Miller. We hope he may get sufficient light from the people, to enable him yet to do justice to an injured and persecuted man.

We hope to hear good news from Providence. That the churches are revived; that sinners are flocking to Christ.

SCRIPTURE FULFILLED.

"For many shall come in my name, saying I am Christ."—*Christ*.

PROOF.

"A MESSIAH!"—An imposter has appeared in Switzerland, who proclaims himself the Messiah of the Jews. He wears a long white tunic, gilt belt and hat, on which is inscribed the word *Jehovah*. This man was formerly a merchant and politician, says the *Journal of Commerce*, and probably finding these trades fail, he is now attempting to extract a revenue from human credulity."

"How that I told you there should be mockers in the last time."—*Jude*.

PROOF.

"We commend this case to the editor of the 'Signs of the Times,' as proof positive of the truth of the Prophet Miller's prediction! Infidels! give up your doubts—join the church, and cry hosannah! The Millennium has arrived! Yea, verily."

We copy the above from the "Boston Investigator." The Switzerland "Imposter," and "Investigator," are fulfilling the Scriptures against their own will.

CONFERENCE MEETINGS.

We are glad to see the believers in the advent near, of all names and denominations, voluntarily associated for conference and prayer. Is this a fulfilment of the word of the Lord in Malachi? "[Then they that feared the Lord spake often one to another." Many of the churches and ministers deprive their members of this privilege at home, hence they seek the opportunity in other meetings to speak on the subject of the "blessed hope." They "fear the Lord." We hope these meetings will be established in every place where there are a sufficient number of believers to sustain them. The brethren in Boston have established such a meeting which proves to be one of the greatest interest.

The following letter from Dea. Pearson, (though not intended for publication,) contains some important suggestions to those interested in these meetings. It was written to a brother in this city in answer to some inquiries on the subject, by whose kindness we give it to our readers.

DEAR BROTHER,—Yours of 26th of Nov. was duly received, and amid a multitude of cares has been neglected, but not for a lack of disposition to answer it. The subject of your letter seems to be to learn the manner of conducting our meetings on the subject of the "Kingdom at hand." We hold our

meetings every Saturday evening in the Casco St. Vestry, and individuals from several of the different churches in the city attend. We have had no particular subjects for discussion. Different individuals give their views freely on the particular subject of the advent near; or on certain passages of Scripture—the signs of the times, &c. Considerable has been said on the subject, and the difficulties of a *temporal millennium*, and the positive evidence we have that such a view is without foundation in the Bible. Many passages prove that *Papery will not be destroyed until the second coming of Christ*, and that destroys the foundation of those who are building on a temporal millennium. Our meetings are interspersed with short prayers, appropriate hymns, exhortations, &c. Since they were commenced they have increased in number and interest, and we think they are doing good especially to those believers who attend. Any important events in the signs of the times, at home or abroad, on the land or on the sea, is introduced and applied. The passages and arguments of those who oppose the doctrine are considered frequently, and so we strengthen each other in the truth. Our numbers have increased from 20 or 30 to nearly 100, and new hearers are constantly coming in. To us they are meetings of peculiar interest. And now, dear brother, I must close. I can say in truth, since I have been interested in this subject, which is about two years, the Bible has been to me a new Book. I love and prize it more than ever. My desire is to be a Bible Christian. I do not expect many of our great and learned men will favor our views, but that is one evidence of their truth. We must prepare for trials. We need strong faith in God's word. Let us therefore, come out from the spirit of this wicked generation and exhort one another, and so much the more as we see the day approaching. And now with a request that our brethren in Boston will remember our meetings in their prayers,

I subscribe myself, your brother in the belief of our Savior's second approach near at hand,

JOHN PEARSON.

Portland Dec. 20, 1840.

WHY DWELL SO MUCH ON CHRIST'S SECOND COMING.

Many well meaning persons make the above inquiry, on seeing the disposition of any more seriously and forcibly to promulgate and enforce the gospel doctrine of Christ's glorious kingdom at hand. And they no doubt honestly suppose, that an occasional mention or sermon of the judgment to come after our death, and after a very long, or a thousand years reign of the church in this world, is all that is required among other important things of gospel preaching. But in answer to this honest and fair question, let it be said:

1. It is needful now to dwell on this doctrine more than has been common, since, for a century or so, it has been exceedingly omitted in preaching. To preach death at hand, and Christ's second coming at the resurrection afar off, is certainly not preaching the kingdom of Christ at hand. No one of us, has the assurance of a temporal death at hand, nor of death at all, before the Lord's personal coming in his kingdom. Neither is the death of the body mentioned any where in the New Testament, for an awakening motive to repentance, as is the kingdom of heaven, or of Christ at hand. Paul, who always preached the kingdom of God, of Jesus and the resurrection, the judgment to come, all the same to us, never once preached our natural death at hand; neither did he know for a certainty of his own natural death before Christ's personal coming: for if he had, how could he have said so properly, "Then we, which are alive and remain,"—at "the coming of the Lord," &c. Therefore, if we preach at all Christ's kingdom at hand, as Paul and the rest of the apostles did it, we must dwell on it more than when we and others have wholly left it out in preaching.

2. We do not wish to dwell unduly on the single point of Christ's own coming, now very quickly. But we rather wish it not left out at all, as it has been for a long time past. Our object is, or should be, like that of Christ in his first coming and preaching, that men should repent and turn unto God; and do it immediately, yea, "quickly," to "agree with the adversary while in the way with him," lest soon they find themselves shut up in the prison of everlasting and black despair. And we wish, as Christ and his apostles did, only to urge the solemn truth of his glorious kingdom just at hand, as the most effectual awakening and true consideration, that those who are asleep on the brink of hell, might be aroused to a sense of their sinful and dreadful condition, to "flee from the wrath to come," and by repentance and faith, to "look unto Christ," and be saved in the "great and terrible day" of his coming at hand.

3. We do not wish to dwell, neither are we doing it, any more on this point, than all the holy writers did. For it will be found, on examining, though they did not dwell on it, exclusively, that there is no portion of their writings, as long as a common modern sermon, which does not contain more or less of this doctrine, whether now generally so understood or not. More than this, if we begin at the Psalms and examine through the remainder of the Bible, having the Spirit of the Lord, and not of the evil one, for our great Teacher, we shall find chapter after chapter, and frequently almost whole books, fortelling and describing the events of that great day of the Lord, and dwelling very briefly indeed, but distinctly and impressingly on the necessity of an immediate repentance of all who read or hear the word. Paul, on being accused of heresy for preaching so much, or dwelling so much on Christ's coming and the resurrection, affirms that Moses and the prophets did so. Acts xxvi. 22, 23. And Peter, in doing it, said, all the prophets had done it, "since the world began." Acts iii. 21—24, "Go and do likewise."

J.

"DEATH HAS ENTERED INTO OUR PALACES."

WM. HENRY HARRISON, the President of these United States, is dead. He departed this life on the 4th inst. at the President's House in Washington.

The late President was loved, and almost worshipped, by millions of his countrymen. No expense no sacrifice, no labor, or means have been spared during the last year, to elevate him to the Presidential Chair; yet in one short month, all, all is in the tomb—and the nation shrouded in mourning. We hope it will be sanctified to the whole nation; that it may humble and lead us to repentance, for our pride, unbelief, and general neglect of God, and the requirements of his Holy Law.

How vain is all human greatness! God speaks, our glory departs, and our hopes are laid in the tomb! We are glad to learn that Gen. Harrison, though the hope of the people, *had fixed his hope on high*. While the worldly are striving to elevate their fellowmen to posts of honor; the Christian is seeking to enthrone the King of kings, who will live forever. How different the feelings and the hopes of the believers in the glorious advent of the Lord Messiah, from those of the *Politician*, who seeks to build up a party. They look for their King, who is soon to break in pieces all the kingdoms of the earth, and set up a glorious kingdom which is to last forever. *Their King shall never die*. Unfading glory crowns his head; and millions of seraphs bow at his feet, with all the holy of every age, and "crown him Lord of all."

CHURCH CHRONOLOGY.

THEORY OF TYPES. NO. 2

HARMONY OF CHURCH CHRONOLOGY.

BROTHER HIMES,—As the harmony of music, or the harmony of chemistry, depends on definite proportions: so the harmony of chronology depends on the proportions of its periods. That there is a chronological harmony, can reasonably be doubted by none. Suppose, in a piece of printed music some of the notes have become obscure. How is this time to be restored? A person without musical ear or science, might set about restoring it by *guess*. But a harmonist might say—"This note in the air must have been a *minim*, in order to agree with the corresponding note in the *bass*;—if you place this note on that line, there will be a *discord*." Such, or analogous to this, ought to be our method, in the doubtful or obscure parts of chronology. Suffice it to add, that the harmony of a system of chronology is one principal evidence of its truth.

For want of room, a considerable portion of the subject of the present number, must be reserved for my next, which will be devoted, partly to the jubilees and sabbatical years, and partly to the 43 years required for completing the 6000. The general subject of the present number will be, the length of the period from the creation of Adam to the birth of Christ. And with regard to the dates of eras, or the lengths of constituent periods—if it can be shown that I differ but from one to four years from Usher, Josephus, or other distinguished chronologists—and that where I differ from them, I have at least the harmony of chronology in support of my conclusions; nothing more can with reason be required. This I shall endeavor to do. *

Period from the creation of Adam to the Exodus.

From the creation of Adam to the end of the flood, were 1657 years, or the end of the flood was A. M. 1657. On this point, chronologists professedly making our scripture genealogies their guide, are generally agreed.

It is commonly supposed, that the vocation of Abram was A. M. 2,083; that the birth of Isaac, 25 years after the calling of Abram, was A. M. 2,108; and that consequently the exodus, "430" years after the vocation of Abram, was A. M. 2,513. But in order that there may be 9 jubilees of 50 years each, from the end of the flood to the birth of Isaac, and 43 jubilees of 49 years each, from the creation of Adam to the birth of Isaac—as the harmony of chronology requires; the birth of Isaac must have been A. M. 2,107—and therefore the vocation of Abram must have been A. M. 2,082, and the Exodus A. M. 2,512. Accordingly, from the birth of Isaac to the Exodus, there must have been 405 years.

Period from the Exodus to the beginning of Solomon's Temple.

The harmony of chronology requires this period to have been 588 years, equal to 12 jubilees of 49 years each. Josephus informs us—*Antiq. B. viii. Ch. 3.*—"that Solomon began to build the temple five hundred and ninety-two years from the exodus out of Egypt." This is but 4 years more than my 588.

We are informed by the apostle Paul—*Acts xiii. 19, 20*—"that after the division of the land of Canaan, God gave the Israelites Judges, "about the space of four hundred and fifty years, until Samuel the prophet." And we read, *1 Kings vi. 1*, that "Solomon began to build the house of the Lord in the four hundred and eightieth year after the children of Israel were come out of Egypt." That this date of the beginning of the temple is, however, widely at variance with the chronology of Paul, is very well known. And there appears to be no better way of reconciling these conflicting chronologies, than by assuming, with Mr. Vallerchamp, that this 480 should have been 580; the original 580 having been changed to 480, by the mistake of some ancient transcriber. Copies of the law of Moses in

* When it is most convenient, I do not scruple—as no one does in conversation—to use the pronouns of the first person singular; though at the risk of incurring the charge of egotism. There is an egotism by circumlocution. We have no time to bestow upon the fastidious niceties of style.

the Samaritan dialect, still remain; "but corrupted with sundry mistakes, especially in the numbers." It may be perceived that my period of 580 years, is between this 580 and the 592 of Josephus; and differs but little from either.

In the "Signs of the Times," No. 14, Mr. Vallerchamp has shown in what manner 580 years can be made out, from the Exodus to the beginning of Solomon's temple. The objection is, that he has allotted but 7 years to Joshua, and nothing to the elders who outlived him. With a view to remove this objection, of which Mr. Vallerchamp is aware, after adding 8 years to the 580, in order to complete the 588, I would propose two methods, and leave the reader, either to choose between them, or to reject them both, according to his pleasure.

First method. If "the period of 17 or 18 years is allowed by the best Chronologists," for Joshua and the elders; I would propose to allow 17 for Joshua and the elders, and 18 for Samuel—or 35 years for Joshua, the elders and Samuel together. If at the time when the Jews required a king, Samuel was old, we shall not make him young by allowing him but 18 instead of "20" years.

Second method. According to this method, which I prefer to the former, any apparent inconsistency, in allowing but 35 years for Joshua, the elders, and Samuel, is obviated by allotting 20 years to Samuel, while we assume, that owing to mistake in copying the Scriptures, 20 years too many are set down in our Bibles, for one of the judges; and by taking these 20 years from the judges, and bestowing them upon Joshua and the elders, to whom they are supposed to belong. That such a mistake might have been, will hardly be denied by those who admit that there is a mistake of 100 years, or more, or less, in *1 Kings, vi. 1*. Josephus informs us that "Seth was born when Adam was in his two hundred and thirtieth year." Here is a mistake of a hundred years.

According to the harmony of chronology, allowing 40 years in the wilderness—there must have been 465 years from the time of entering into Canaan, to the end of the judges, or the beginning of the reign of Saul. As Paul, in his Epistles, did not always write by divine inspiration, it is not unreasonable, to suppose him to have been at a loss whether the Jews were under judges for 450 years, which is 9 jubilees of 50 years each, or whether they were under judges for 441, which is 9 jubilees of 49 years each. In either case, they must have been governed by judges "about the space of four hundred and fifty years." If we admit, with brother Miller, and I see no reason why we should not, that the government of the judges began at the death of Joshua, and terminated at the beginning of the reign of Saul; and if we admit, also, that the period under judges was equal to the above 441 years—and that, by mistake, 20 years too many are set down in our Bibles, for one of the judges;—there will be 24 years, equal to 465 minus 441, for Joshua—and there will be the above 20 years for the elders, or the elders and the Interregnum.

Period from the completion of Solomon's Temple to the birth of Christ.

According to Bishop Usher, and our Polyglott Bibles, this period was 1000 years. But according to my chronology, from the completion of Solomon's temple, A. M. 3108, to the birth of Christ, A. M. 4107, were 999 years, equal to 27 minor jubilees of 37 years each; and consequently, from the completion of this temple to the beginning of the ministry of John the Baptist, A. M. 4137, were 21 jubilees of 49 years each.

Let us now add our numbers together.

From the creation of Adam to the end of the flood,	1657
From the end of the flood to the birth of Isaac,	450
From the birth of Isaac to the Exodus,	405
From the Exodus to the beginning of Solomon's temple,	588
From the beginning of Solomon's temple to its completion,	*8

* The time spent in building the Temple was 71-2 years; which may as well be called 8 years, as 7. Besides, unless we reckon the odd months in other cases, if the temple was begun A. M. 3100, and fin-

From the completion of Solomon's temple to Christ,	999
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From the creation of Adam to the birth of Christ,	4107
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The amount is therefore 4107, or 3 times 37 times 37 years, equal to 3 minor jubilee-of-jubilees, or 3 times the square of the length of our Savior's life, which may be considered as the average length of the life of the human race, since the birth of Isaac, or the Christian era.

Yours, in the apostolic faith,

E. B. K.

CORRESPONDENCE.

REV. MR. SPAULDING'S WORK ON THE SECOND ADVENT.

BROTHER HIMES—I have recently read a work on the coming and kingdom of Christ, written by Mr. Joshua Spaulding, formerly pastor of the Tabernacle Church in Salem. This work was published in 1796, and contains nine Lectures with an appendix; the import of which, is to show that a belief of a millennium in this world has no foundation in the Bible. The argument contained in this work, in support of the position, that there will be no millennium before the literal resurrection of the saints, are very clear, scriptural and conclusive. Could those Lectures be re-published, they would be an additional service to the cause of truth. I will send you an extract containing the best part of the second lecture, which, if you think proper, I wish might be inserted in the Signs of the Times.

J. S. WHITE.

Kingston, March 22, 1841.

"The apostle Paul connects the coming of Christ with the final destruction of Anti-Christ, which must be before the millennium; 2 Thess. xi. 8. And with the sounding of the last trumpet, 1 Cor. xv. 52.

And the apostle Peter places the conflagration of the world before the new heavens and new earth, wherein dwelleth righteousness, 2 Peter iii. 12, 13.

But need we proceed farther? If all this is not proof, what can be proved? If I am alone, I must believe that the great day of God's wrath, which shall consume all the wicked, and drive them out from the face of the earth, will precede the millennium kingdom of Christ, and the saints under the seventh trumpet. But if there be any who still think this is not clear; let me ask, can you think the opposite sentiment is clear? If not, we entreat you not to propagate it; for it is feared, it does infinite mischief to the souls of men. We know we must all die soon; but I appeal to your own feelings, my friends, if the thought, we know not but the great day of God is nigh, even at the doors; and, coming suddenly, Christ may immediately call the world to his bar; be not the most awakening thought to the human mind.

And if our thoughts concerning the coming and kingdom of Christ be just, it is now time to watch for the midnight cry—"Behold the bridegroom cometh." The sixth trumpet, and also the sixth vial, are now passing over us, as the events of Providence do plainly show, and are drawing towards the close; and the seventh trumpet may daily be expected to begin to sound. Who knows how soon the seventh angel, with the voice of the last trump, shall proclaim—Time shall be no longer—the mystery of God is finished! O solemn sound!

Set not your hearts upon this world, "for the time is at hand, when he that is unjust, let him be unjust still; and he that is unrighteous, let him be unrighteous still; and he that is holy, let him be holy still; and behold, I come quickly; and my reward is with me to give every man according as his work shall be."

Shalt thou hear, O my soul, the sound of the trumpet; "prepare to meet thy God." What if this night, the last trumpet should sound? Wo to the unprepared! but glory, honor and immortality, to the people of God! So come Lord Jesus."

ished A. M. 3108; the time spent in building it must be called 8 years.

EXTRACT OF A LETTER FROM JAMES M. THOMAS, N. C.

DEAR BRO. HINES—The first number of your work more than compensates me for all I have done; but I regret that it cannot visit us every week, and be more extensively read and patronized. Though I live in the frigid zone of religion, where party strife is, where the chilling winds of scoffers blow, and the ice of antinomianism abounds, yet I feel now and then a ray of heavenly light and warmth while I read your paper and the scriptures relative to Christ's coming, kingdom and glory: O how I would rejoice to mingle with you all in your feast of love, catch the same holy fire, your great theme inspires, and hear the soul-stirring subjects connected with the second coming of Christ discussed in their solemn and becoming manner. Though I have for years believed that the events connected with his glorious appearing would be eventually fulfilled, each in its proper place, and each in its appropriate time, yet I never perceived till of late, that the second coming of Christ in the clouds of heaven, will be the quickening of all the living saints—the first resurrection—the rise of the glorious millennium—the binding of satan a thousand years—and the destruction of this wicked world by fire—but since consulting the scriptures on these glorious events, I find, of a truth, that all have their fulfilment at the second coming of Christ, let that be when it may; and all that carefully read Miller's Views and the Scriptures on these subjects, must come to the same conclusion. I have, like most now in Christendom, looked for a universal spread of the gospel, converting all nations, uniting all in one mind and one spirit, and for a spiritual reign or millennium to take place on earth, before Christ's second coming, and the destruction of the world by fire; but I think this view is incorrect. I was led into this view by the untried opinions of others, and such scriptures as these; "The meek shall inherit the earth." "All shall know me from the least to the greatest." "The earth shall be filled with the knowledge of the Lord as the waters cover the sea," and such like scriptures, which I now conceive have their fulfilment after the first heavens and first earth have past away, when the new earth is formed wherein dwelleth righteousness. The period when Christ will reign on earth with his glorified saints for a thousand years, then all will see eye to eye, and the whole earth will be filled with the glory of the Lord, and saints and angels and all the holy seed will live and reign with Christ forever and ever. As to the time when all these things will roll in, I know not, but I feel it is at the door, yea, very near, and for it O let us all prepare and hasten to the coming of the Holy One.

BIBLE READER TO MR. MILLER.

MR. EDITOR: DEAR SIR,—In reply to Mr. Miller's last article, I remark,

1. Mr. M. thinks it strange that "I am not satisfied with his views of the two witnesses." How can I be satisfied when he views Rev. xi. as fulfilled, which, with all the light I have from the Bible, I verily believe to be unfulfilled prophecy. I pray God, that the readers of "the Signs" may not give over studying this subject, until they are satisfied whether Mr. Miller, Bible Reader, or neither of us, has given the mind of the Holy Ghost on this chapter, "and call no man Master." "The wise shall understand."

2. "The discussion seems to take a turn unfavorable to a more clear exposition of the text in question." If it has, is the fault Bible Reader's? Did

he not candidly, and as he thinks, with christian courtesy, reply to every question proposed by Mr. Miller? (how pertinently our readers must judge.) Bible Reader has yet to learn where in either of his articles he has, for one moment, lost sight of the main point of the whole discussion: viz. That the two witnesses whose "dead bodies" John says, "shall lie in the great city" were the scriptures, or are to be two persons. Bible Reader feels no wish to retire from weariness, or a belief that the subject is exhausted, or is of no practical importance; and more: he feels that he can still compare views with Mr. M. or any christian brother, without penning a line unbecoming the spirit of his Master, or readily acknowledging his fault whenever he should even seem to offend.

3. Mr. M. says "the Law and Gospel are called witnesses, Rom. iii. 21, Matt. xxiv. 14, John v. 39—I am astonished that the Bible Reader should overlook these passages." Bible Reader has not overlooked these or any one passage on the subject of witnesses in the Bible. But will Mr. M. believe Bible Reader when he solemnly assures him and the readers of "the Signs" that the word translated witness and witnesses, in these passages, is not the same word the Holy Ghost uses in Rev. xi. 3. While the word translated witnesses in Rev. xi. 3. the Holy Spirit has used not less than thirty-seven times in the New Testament, and in every instance applies it to persons. In Matt. xxiv. 14, the word is not *martur*, one who witnesses, but *marturion*, a testimony or witness given. Now testimony implies a person who gives or has given testimony—the witness can be killed because a person—the testimony cannot, save by a figure of speech, and then only by proving the testimony to be false. The Holy Spirit has seen fit to reveal his mind on this subject in Greek words, and not in English. And when in this same 11th chapter of Revelation the Holy Ghost further reveals to me the actions and the sufferings of these same witnesses, am I to reject their application to two persons, and interpret them by a figure of speech as meaning the Scriptures? Scripture and common sense forbid it. I dare not, lest God should take my part out of the book of life, &c. See Rev. xxii. 19.

4. Mr. Miller says, "The word of God is said to be fire, Jer. v. 14, and to consume the people." And what prevents the word of God from being fire and consuming their enemies when these two witnesses shall speak the word of the Lord during the 1260 days of their prophecy? And what prevents Enoch and Elijah, who had lived and prophesied before John wrote, but were translated without dying before they had finished their testimony, (appearing the second time" like our Lord, but for a different purpose; He, "without sin (therefore without death) unto salvation," they, to finish their testimony in 1260 days, "or a time, and times, and a dividing of times," and also "as appointed once to die," as, and where our Lord was crucified, "and after this the the judgment." (See Dan. vii. 29, 26.

5. If Mr. M. thinks that the texts he adduces prove that Zechariah saw the New Testament stand before the God of the whole earth, surely he ought not to think that Bible Reader misinterprets scripture, by believing that Elijah shall be one of the two witnesses, who John said shall prophecy 1260 days, when he reads the words of Malachi iv. "Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord," and the words of Jesus Christ, "Elias truly shall first come and restore all things." Matt. xvii.

6. "I know of no evidence," says Mr. M. "that Elijah and Enoch * are to be witnesses and that they can suffer death after being in an immortal state thousands of years!" Bible Reader thinks he does. The Holy Spirit says, "I will give unto my two witnesses and they shall prophecy 1260 days, and be killed, &c. Now (1) both Enoch and Elijah are already witnesses, Heb. xii. 1, *marturion*, the genitive plural of the very word used in Rev. xi. 3. (2) They both are prophets, and yet, (3) Both are alive; so that both can again personally prophecy. (4) Consequently when they shall have finished their 1260 days of prophesying, they both can die. (5) "And it is appointed unto men once to die."

Heb. ix. If Enoch and Elijah are men, must they not die? (6) "The Prophets, do they live forever?" Zech. i. (7) "They have not received the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39. (8) And said our Lord, "If any man come to me (have they not already enjoyed a heavenly nearness?) and hate not his father, yea, and his own life also, he cannot be my disciple." [Luke xiv. 26, compared with 1 John iii. 16.] and Rev. xii. 11. (9) "Know ye not that the law hath dominion over a man as long as he liveth?" Rom. vii. 1. So that, if Enoch and Elijah, without dying, are delivered from that law, which, though ordained to life, Paul found to be unto death, they cannot be married to another, even to Him who is raised from the dead. Rom. vii. As to their being in an "immortal state," this is only assertion, not Scripture. "The prophets, do they live forever?" If their being now in heaven is a reason why "they cannot suffer death," then, "He who came down from heaven, even the Son of man which is in heaven, (John iii.) could not have been put to death in the flesh." 1 Peter iii. 18. Nor could the devil and his angels suffer the second death, for we read that they also are in heaven, Rev. xii. 7—and elsewhere.

1. In taking leave of Mr. Miller, I can truly say I am thankful for the abundant objections he has taken to my article on "Biblical Interpretation," as it has led me to study the Bible more critically and prayerfully, and to rejoice that simple faith in the most obvious meaning of the word of God, "comparing spiritual things with spiritual," has only confirmed my mind more fully in the scriptural principles laid down in said obnoxious article. I am not conscious of having overlooked the slightest or the strongest difficulty he has named to my interpretation of Rev. xi. as future history.

2. I cannot say with my aged friend, that "I am tired of a controversy where no light is obtained." I feel that I have obtained much light since it was begun—light on the future bearing of this chapter—light on many other portions of God's Word—and light on the weakness of the popular mode of interpretation adopted by Mr. Miller and others.

3. I rejoice that the truth has obtained another advocate (I. A. Labagh.) of what I believe is the mind of the Holy Ghost on this momentous subject, or if this discussion shall have led any of your readers to examine and believe their Bibles more abundantly.

Finally, I take this opportunity most cordially to ask the forgiveness of my aged Reviewer, if I have written a line which he thinks unchristian in spirit, or exhibiting more a desire for triumph, than truth.

Yours truly, BIBLE READER.

* It is but justice to Mr. M. who in his last article imputes to me the belief of Enoch being one of the witnesses, to say, that more than a month since I sent an article to the editor, on the question, "Who are the persons of these two witnesses? which manuscript Mr. M. may have seen, though the public have not yet. Bible Reader hopes they may soon.

The article has not been received. Ed.

THE OTTOMAN POWER.

FALLEN—FALLEN.

Another Witness. REV. MR. GOODALL, a Missionary of the American Board, at Constantinople, makes the following statement to the Board, relative to the Ottoman Power. The extract is taken from the 'Missionary Herald' for April. Page, 160. Read it—Read it, ye sceptical, and be no longer faithless, but believing.

The power of Islamism is broken forever; and there is no concealing the fact, even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the christian governments to sustain them, yet at every turn they fall lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How

wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of christian Europe, who feel fully competent to settle all the quarrels and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes in spite of all their fostering care. Let politicians know that whatever they may do or say, God's everlasting counsel shall stand, and that he will do all his pleasure. He maketh foolish the wisdom of this world. How unsearchable are his judgments, and his ways past finding out!

SIGNS OF THE TIMES.

BOSTON, APRIL 15, 1841.

The delay of this No. was occasioned by the illness of the Editor, and others, on whom the work devolved. It will be got out early in future.

TO THE PATRONS OF THIS PAPER.

DEAR FRIENDS—If you wish this paper continued you must use your individual, personal influence to sustain it. Perhaps you have no idea of the *secret and combined opposition* against it. Its enemies use their influence with subscribers to discontinue it—and with others not to subscribe. Besides, there are those who *openly denounce* and seek to limit its circulation in this way. My object is not to go into details; but simply to state a few facts. Will our friends wake up—will they at least be as industrious as our foes?

☞ “How shall I send my subscription?”

ANSWER:—*Remittances by Mail.* Postmasters are authorized by law to remit us names of subscribers, discontinuances, and payments of subscribers, free of charge. Will our subscribers remember this, and relieve us of the expense of double postage on private letters?

TO SUBSCRIBERS. Some subscribers have returned their papers, without giving their Post Office address. We cannot guess where they live; and must put them to the trouble to send back this number with their Post Office address. Direct it to “Signs of the Times,” Boston, Mass.

☞ IMPORTANT DECISION FOR THE PUBLISHERS OF NEWSPAPERS. Judge Thompson, of Indiana, at a late sitting of the Circuit Court, at which he presided, gave the following decision:—“That if a subscriber to a periodical failed to notify the editor to discontinue the paper at the end of the term subscribed for, or pay up the arrearages, he was bound for another year.”

☞ TO THOSE WHO INTEND TO CONTINUE SUBSCRIBERS. We send you the paper, and we want to exchange paper with you on the receipt of this number. We send you 24 papers for one bill of current paper. We expect it in advance. These are the conditions. They are *ABSOLUTE*. We don't print the paper to make money; nor shall we squander the money of others by sending it to those who will not honestly pay for it. Why? Because we have no hope of doing such persons any good. He that is unjust in that which is *least*, will be unjust in the greater. ☞ “A postmaster may enclose money in a letter to the publishers of a paper, to pay the subscription of a third person, and frank the letter, if written by himself.”—*Postmaster General.*

THE ‘WATCHMAN’ AGAIN: ANOTHER SLANT.

“A NEW ERA. One of the advocates of the new theory respecting the second coming of Christ, informed his hearers a few evenings since, with evident approval, that some who entertain those views in Scotland, propose to make belief in this theory the “touchstone of faith.” And the grave reason given was, that a desire to see the Savior speedily, is a stronger evidence of piety than any opinion respecting his person and work, and other matters of doctrine! How merciful that God has made error its own destroyer!”

Query. What did Paul mean when he said, A crown was laid up for all them who LOVE his appearing? 2 Tim. iv. 8. Was the LOVE of HIS APPEARING a “touchstone of faith?” And what was the condemnation of the “evil servant,” Matt. xxiv. 48–51? Did he not say, “My Lord delayeth his coming?”

MR. MILLER has been in Lowell the past week. He gave a few lectures in that place by an engagement made some time since; and which was forgotten at the time our friends in Charlestown, Cambridge, &c., made application. He goes home this week; being unable to lecture more till he has some rest. He will return in June and attend the Conference in Lowell, when he will fulfill his other engagements.

THE “CHRISTIAN PUBLISHER”

HEAR! HEAR!!

The “Christian Publisher,” with other gospel prints, have fallen into an error in relation to the motives by which Mr. Miller is actuated; the last No. of the Publisher has the following paragraph.

“MR. MILLER, the Millenarian, who has made such a noise of late years, by the zeal and positiveness with which he has written upon the second coming of Christ, and by whose prophetic calculations the world terminates in '43, has taken the precaution to secure a copy-right of his work, for a period about ten years longer than he teaches that the world is to stand!

If Mr. Miller is so distrustful of his own calculations, how much confidence can his disciples repose in them? Unfortunately for the most of these theories, they amuse and astonish, while they furnish but a weak ground of action in practical life. However uncertain and doubtful these conjectures may be, one thing is certain, CHRIST WILL COME AGAIN.—“Be ye also ready.” “Work while it is day, the night cometh when no man can work.”

Now we wish to state, for the information of the Publisher, and other papers that have fallen into a similar error, several facts. Mr. Miller never did publish his own lectures, or secure a copy right to himself, or receive a compensation for his works that others have published.* There have been two editions of his lectures published, of 6000 each. The publishers have had the profits; not Mr. Miller. We got the copy-right, (to which the “Publisher” refers,) *ourselves, for the publisher*, and got it in Mr. Miller's name, at the request of the publisher; as he did not wish to invest money in the work, unless he could be made sure of the sale. Mr. Miller consented to have it taken out in his name; but has never seen the copy-right, had no benefit from it, and never expects to have. The publisher gave him a few copies of this work, for himself and friends, which is all he ever received for all his labor bestowed upon it. While the publishers have made their thousands.

Will our friends of the “Publisher,” and “Harbinger” state these facts in justice to Mr. Miller, whom they have greatly injured by their misstatements relative to him.

It would be very easy to show that Mr. Miller has sacrificed much, very much, for the cause which he pleads, and that with him, the “reproach

of Christ” is far better than all the treasures of this world.

As to what our friend says about Mr. M's theory, we can assure him, that he would talk differently about it, if he understood it better.

* In 1833, he published his views in a pamphlet, and circulated it *gratuitously*. This is the only work he ever published.

BIBLE CLASS LESSONS.

LESSON II.

THE NATURE OF THE KINGDOM OF GOD ON EARTH. Daniel ii. 34, 35, 44, 45.

What four great kingdoms are predicted in this chapter? Ver. 38. v. 28. 1 Maccabees i. 1–6, Luke ii. 1.

What was to destroy them? Ver. 34.

How was the stone to effect this destruction? What is then to become of the materials of the image? Ver. 35.

What will the stone then become? What is represented by the stone? Ver. 44.

Who is the stone? Isa. xxviii. 16. 1 Pet. ii. 4–8 Luke xx. 17, 18. Acts iv. 11.

Is the kingdom of the God of heaven, then, to be the kingdom of Jesus Christ? What is it to fill? Ver. 35.

Was it to co-exist with the image, or any part of it—or to succeed it? Does the image any part of it yet remain? Then has the kingdom of God come? Did the Jews expect the kingdom of God immediately to appear at the first advent of Christ? Luke xix. 11.

How did he correct the mistake? What was the substance of the parable? Luke xix. 12–27.

Who is the nobleman? Where is he gone? When will he return from heaven? Ver. 15.

What will he do when he does return? What will he do for his faithful servants? What for the unfaithful? What to his enemies? Does this describe the day of judgment? Will the kingdom of God, then, come before the judgment? What will Christ then say to his people? Matt. xxv. 34.

What kingdom was prepared for, and given to man from the creation? Gen. i. 26–28.

Do we yet see all things put under him? He. ii. 8.

What world is it that shall be put under him? Heb. ii. 5.

Literally, the habitable earth to come.

Who do we see, as the Lord of the world to come? Ver. 9.

Did Christ ever promise his disciples that they should see the kingdom of God before they died? Luke ix. 27.

Did he ever fulfil his promise? Luke ix. 28–35.

When did this scene take place? After what sayings? Does not this intimate that there is an intimate connection between the promise and the transfiguration? Was Christ glorified on that occasion? Who appeared? How did they appear? Had either of them been dead? Deut. xxxiv. 5, 6.

How was Elias taken from the world? 2 Kings ii. 11.

Did both appear in a human form? Did they appear in glory? Must not Moses then have been raised from the dead for the occasion? Was he not then the representative of the risen saints who shall inherit the kingdom of God? Was not Elijah, also, the representative of those saints who shall not sleep, but be changed? What kind of a cloud overshadowed them? Matt. xvii. 5.

What does Peter call it? 2 Peter i. 17.

What came out of the cloud? Who were witnesses of the scene? What does Peter one of the eye-witnesses testify he saw? 2 Peter i. 16.

What is majesty? Was not the transfiguration of Christ, then, an exhibition of the kingdom of God? Is not Christ then to appear in glory in his kingdom? And are not the subjects of that kingdom to be glorified and immortal men? Will they be enveloped in excellent glory? Has God promised that the whole earth shall be filled with his glory? Numbers xiv. 21.

What preparation will be necessary to inherit that kingdom? John iii. 3–5. Matt. v. 20. xviii. 3.

Have you that qualification?

SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.--NO. 3.

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SECOND COMING OF CHRIST.

SIGNS OF CHRIST'S SECOND COMING.

- 1 Why, then,—in sad and wintry time,
Her heavens all dark with doubt and crime,—
Why lifts the Church her drooping head,
As though her evil hour were fled?
Is she less wise than leaves of spring,
Or birds that cower with folded wing?
What sees she in this low'ring sky,
To tempt her meditative eye?
- 2 She has a charm, a word of fire,
A pledge of love that cannot tire;
By tempests, earthquakes, and by wars,
By rushing waves and falling stars,
By every sign her Lord foretold,
She sees the world is waxing old;
And through that last and direst storm,
Describes by faith her Savior's form.
- 3 Not surer does each tender gem,
Set in the fig-tree's polished stem,
Foreshow the summer season bland,
Than these dread signs thy mighty hand;
But oh! frail hearts, and spirits dark,
The season's flight unwarn'd we mark,
And miss the Judge behind the door,
For all the light of sacred lore.
- 4 Yet is He there: beneath our eaves
Each sound his wakeful ear receives;
Hush, idle words, and thoughts of ill,
Your Lord is listening—peace, be still.
Christ watches by a Christian's hearth,
Be silent, "vain deluding mirth,"
Till in thine altered voice be known
Somewhat of resignation's tone.
- 5 But chiefly ye should lift your gaze
Above the world's uncertain haze,
And look with calm unwavering eye
On the bright fields beyond the sky,—
Ye, who your Lord's commission bear,
His way of mercy to prepare.
Angels He calls you; be your strife
To lead on earth an angel's life.
- 6 Think not of rest; though dreams be sweet;
Start up, and ply your heavenward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed?
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call.

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843, AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER I.

Continued from No. 2.

RAM AND HE GOAT. Daniel. vii.

Now let us proceed to the study, and endeavor to understand the 8th chapter of Daniel, which is his morning vision, and which stands inseparably con-

nected with the three last beasts in the former vision, and the three last in the dream of Nebuchadnezzar called *kingdoms*. Dan. viii. 1. "In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first." In this verse the reader is informed of three things, which it appears the prophet thought of importance to understand. The first, when he saw the vision, in the third year of Belshazzar's reign; the second thing, it was revealed to Daniel; and the third, we are informed that it was *after*, that is, similar, or like his former vision, or "first" vision, as he would seem to be understood. 2d. "And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan, in the palace which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai." Here the prophet tells us where he was, when he had the vision, in Shushan, in the Palace, not in the night on his bed, as in his former vision; but in the day time at the palace, where it is very likely Daniel had gone to transact business relating to the state, and when he had the vision he either supposed himself by the river Ulai, or was transported in spirit to the said river. 3d. "Then I lifted up my eyes and saw, and, behold, there stood before the river a ram, which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last." The ram which thou sawest having two horns are the kings of Media and Persia, said the Angel to Daniel, (see 20th ver.) and the higher coming up last, denoted that the Persian line of kings would be most powerful, they being the last of that government. 4th. "I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." This verse shows that the Mede and Persian government would push their conquests to three points of the compass, north, west, and south, and that no government would be able to stand before their power, or resist their conquest. This was fulfilled under Cambyses, Xerxes and other Persian monarchs. 5th. "And as I was considering, behold,



an he goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes." The angel informed Daniel, (ver 21,) "And the rough goat is the king of Grecia, [or kingdom,] and the great horn that is between his eyes is the first king;" (Alexander;) on the face of the whole earth, shows that the whole world would be at his command; this was true with Alexander, for it is a noted fact by the historians of those times, that he conquered the world; and touched not the ground, a prophecy of the celerity of his movements, and his rapid progress in conquering the Persians, which he is said to have performed in less than two years, 323—9 before Christ, and nothing seemed to impede his progress. 6th. "And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power." 7th. "And I saw him come close unto the ram,



and he was moved with choler against him; and smote the ram and break his two horns; and there

was no power in the ram to stand before him; but he cast him down to the ground, and there was none that could deliver the ram out of his hand." 8th. "Therefore the he goat waxed very great, and when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven." The Angel, in his instructions, says, 22d ver., "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation; but not in his power." The fulfillment of the above prophecy is as follows. Alexander, king of Greece, after conquering all the west, overran and conquered almost all Asia, and died a drunken sot in Babylon about the age of 33. After his death, four of his principal generals divided his empire into four parts, Persia in the east, Egypt in the south, Macedon and the Grecian Isles in the west, and the Syrian in the north. 9th. "And out of one of them came forth a



little horn which waxed exceeding great, towards the south, and toward the east, and toward the pleasant land." It is very evident that Rome is here meant by the little horn, because, in *waxing exceeding great* toward the south, east and north, which I understand the words *pleasant land* to mean, as Jerusalem was, and had been for a long time, under the control of the Assyrian or northern kingdom. Then the western kingdom must be the one which in process of time subdued and brought into subjection the other three. No other kingdom after this had the control of all these kingdoms but the Romans, Macedon becoming a Roman province, 168 before Christ. 10th. "And it waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them." By the *host of heaven*, we can only understand the people of God, the Jews; by stars, I understand rulers, such as kings, high-priests or sanhedrim, which was fulfilled by the Romans depriving the Jews of their right to appoint their own kings, or high-priests, and taking away from the sanhedrim the power of life or death over the Jews themselves; the Romans trampling on their authority, claiming and exercising all the power, which the Jewish laws only give to their own rulers. 11th. "Yea he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." By this verse I understand that the Ro-

man government would magnify itself even against Christ the prince of his people, and be the instrument of destroying the Jewish ceremonial law, and finally Jerusalem itself, the place of Christ's sanctuary. How exactly according to the very letter, has Rome fulfilled the task which the prophets said she would perform in the great plan of God's providence, even before they knew her as a nation. 12th. "And an host was given him against the daily sacrifice, by reason of transgression, and it cast down the truth to the ground; and practised and prospered." That is, the Papal power or the abomination that maketh desolate, by reason of departing from the truth and leading off an host with them; they cast out and trampled on the true followers of Christ, and practised and prospered in their iniquity. See the angel's explanation in the 24th to 26th verses. He is represented as doing these things, "not by his own power" for "the dragon should give him his seat, his power and great authority." Rev. xiii. 2. "And by peace should destroy many;" by professing to preach the gospel of peace, he would destroy and deceive many; he should "magnify himself in his heart," so that he "opposeth and exalteth himself above all that is called God," (2 Thess. ii. 4.) "But he shall be broken without hands" should destroy him. This brings us down to the same time with the other vision in the 7th chapter of Daniel, for indeed the angel has coupled the two visions together in the 26th verse, for he says, "And the vision of the evening and morning which was told is true;" the first being in the night, called evening, the second in the day, called morning. Dan. vii. 1, viii. 2. And declared by the angel to be true. Then these visions will not have their accomplishment until the kingdom of Christ shall fill the whole earth, the Ancient of days shall come, the judgment sit, the books opened, and the anti-christian beast slain, and his body given to the burning flame, and the saints possess the kingdom, even forever and ever. Then will the church be justified from her anti-christian foes, her inbred lust and corruption, and from him who goeth about as a roaring lion, and from death her great and last enemy. For he whose right it is to conquer, will come and will not tarry. Then how natural would it be for the anxious saint, and the longing and believing child of God to inquire, "How long shall be the vision?" This inquiry, with the answer, will be the subject of our next chapter.

REVIEW OF BIBLE READER ON MILLER'S VIEWS OF THE MILLENNIUM.—No. 1.

SEE SIGNS OF THE TIMES, No. 20.

BRO. HIMES:—I perceive, by No. 23 of the "Signs of the Times", that Bro. Miller has taken his leave of "Bible Reader." With the controversy between them on the "two witnesses I shall not interfere;" but as he has made an attack in No. 20, on "Miller's Theory," and by so doing has attacked principles held in common by Brother M. and many others, among whom the writer acknowledges himself. If it will not be too much of an intrusion, I should like to make a few remarks on the article alluded to above. The points to which he takes exception are of great importance to the millennial doctrine as held by Miller and others, too great to be passed over in silence, and without examination. I am unable to say with "Bible Reader" "I have no theory to support;" I have; for I understand the word of God to teach certain great principles, and that these principles are to be kept in view as landmarks in interpreting the word of God. My theory I believe to

be sustained by those principles; and also, that all parts of the Bible will, if rightly understood, harmonize with them.

To illustrate. 1. The Bible lays it down as a principle, that "the heavens and the earth which were of old by the word of God," and which (the earth) being "overflowed with water, perished," are yet to be "burned up," "dissolved," "melted;" and "a new heaven and earth" appear "wherein dwelleth righteousness." 2 Peter 3d chapter.

2. The time when this is to take place is another principle. "The day of judgment and perdition of ungodly MEN." 2 Pet. iii. 7.

3. That the day of judgment is at the appearing of Jesus Christ and his kingdom. 2 Tim. iv. 1. These principles are sustained by the general tenor of the Bible, taken in its most plain and obvious sense. With these principles as landmarks, I endeavor to understand my Bible; believing that if rightly understood and explained it will all harmonize with them.* And if any part of the Bible appears to clash with them, it is only owing to the weakness of my understanding, and not because the whole Bible does not harmonize. But any interpretation of scripture which contradicts these principles, I am bound to reject, but not the Scripture itself.

Let me not be misunderstood; I do not adopt all Brother Miller or any other man, living or dead, has said and believed; and wish only to be responsible for my own expressed sentiments.

I will now attend to "Bible Reader's" article; and will begin with the paragraph numbered 1, page 156 "Signs of the Times." Speaking of Miller's views, he says, 1. "This theory supposes that Christ and his saints shall reign upon the earth, while none others shall be living upon it but themselves, and as all then will be the children of the resurrection, there will be no increase of people during that period, contrary to Isa. lxx. 18—25. 'The child shall die a hundred years old,' &c. 'they shall not labor in vain, nor bring forth for trouble, &c.'"

"This theory" is "contrary to Isa. lxx. 18—25." Here we join issue. It is not contrary to Isa. lxx. 18—25, nor any other Scripture. But what is the theory? Why, that "when Christ and his saints reign on earth, there will be no wicked remaining;" "and that all of them (the saints) will be the children of the resurrection;" "that there will be no increase of people."

But what does Isa. lxx. 18 say to the contrary? Why it says "THERE SHALL BE NO MORE THENCE AN INFANT OF DAYS, NOR AN OLD MAN THAT HATH NOT FILLED HIS DAYS." What stronger evidence can we possibly have of the truth of the theory than this same Isa. lxx. 18? Now whatever else the remainder of this text does or does not mean, it cannot mean that "there SHALL BE AN INFANT OF DAYS, and an old man whose days are NOT FILLED." Then you believe, Isaiah, do you, in the damnation of infants? as there will be none in the new earth? "O no!" How then, what will have become of them, if they are neither damned nor have part in the resurrection of the just? "O they shall not be infants there; for the child shall die, an hundred years old! He shall there appear in perfect maturity; As perfect as though he had lived a hundred years." But says "Bible Reader," you transgress Miller's first rule, "the Bible is to be understood as literal as it can be and make good sense," "But you do not understand the text 'the child shall die,' &c. literally." Most certainly I do, as literally as the text will admit, and yet make good sense. It will not make good sense to say in one breath, there shall be no in-

fants, and in the next to say, there shall be infants born.

Again, "there shall not be an old man that hath not filled his days." This can never be affirmed of any man living on earth in his natural body, and in probationary time. It can only be affirmed of men in an eternal state of being; in the resurrection state.

But says "Bible Reader" the text says they shall not labor in vain, nor bring forth for trouble." Very well, this is good doctrine; just what we believe; "they SHALL NOT bring forth," not, "They SHALL bring forth," as Bible reader would have it. He, it seems, will have the sixth part of Gog left in the new earth, to labor and bring forth, that the saints may rule them with a ROD OF IRON, (Rev. ii. 27,) a 1000 years, and then have the devil let loose on them to deceive them and bring down on them the burning wrath of God. But the text before us says; no! "they shall not bring forth for trouble." There shall not be "an infant of days." There shall be nothing but mature age. But of whom does the prophet speak? Of a "sixth part of Gog?" O no, but of God's elect. Of what place does he speak? Why, of a new heaven and a new earth and New Jerusalem; not a city made by the restored Jews; but built by God himself.

But the text under consideration teaches the perpetual continuance of the works of the elect. "they shall build houses and inhabit them: they shall plant vineyards, and eat the fruit of them. They shall not plant and another eat: they shall not build and another inhabit." In the present state, the best of men labor, but die and leave their works for the benefit of others. But in that state, it shall not be so. For in the new earth (Rev. xxi. 4,) "there shall be no more death," "mine elect shall long (eternally) enjoy the work of their hands," never leave it for others to possess. But perhaps "Bible Reader" is ready to ask, by this time, Is not this "too gross and carnal," to believe that the saints in the heavenly world will build, plant, and eat? Not at all; with me a clear testimony of the Holy Ghost is sufficient to establish any truth. But as you wish your correspondents to assist you in making the articles for your paper short, I must close for the present. But the field before me spread out by "Bible Reader," is broad, and I must take time to go over it, for I purpose to reap clean as I go.

J. LITCH.

* Of course this will be understood as applying particularly to all parts of the Bible relative to the same subject.

THOUGHTS ON THE SECOND APPEARING AND KINGDOM OF THE LORD JESUS CHRIST.

The justification of sinners by the blood of Christ, and their acceptance in the divine righteousness, are subjects of the greatest importance. That the guilty should be pardoned, and the ungodly presented before God, without spot or wrinkle, in the holy obedience and perfect righteousness of the Son of God, can never fail to be the source of joy unspeakable to every believer. And all who have access by faith, into this grace, are said to "rejoice in hope of the glory of God." The redeemed of the Lord look back to Calvary and the cross, to see how their guilt has been atoned, and forward to the second advent for their kingdom and their crown. Next in importance to the great atonement, is the doctrine of the second appearing and kingdom of Christ.

That he who once appeared "in the form of a servant, and in the likeness of men," shall shortly appear as "King of kings, and Lord of lords:"

that he who was once the "despised and rejected of men," shall soon make his appearance in glorious majesty, as "Lord of all;" must excite the attention, as it is the hope and glory, of all who are "looking for, and hastening unto the coming of the day of God."

If they who are now accounted as "the filth of the earth, and the off-scouring of all things," shall soon appear altogether glorious, and Christ himself be glorified in them; then may they lift up their heads, and take courage, "for their redemption draweth nigh." If we share the afflictions of Christ, we shall also share his glory: "If we suffer, we shall also reign with him."

That this subject should occupy so little of the attention of professing Christians, is indeed truly surprising; more especially, as "the time is at hand;" and as the promise is expressly made, that, "Yet a little while, and he that shall come, will come, and will not tarry." Heb. x. 37. The cause of this neglect, cannot be traced to any deficiency in the revelation of the great and glorious truth. The promises are abundant, in both Old and New Testaments. Previous, however, to the first appearing of Christ, it was not so clear as now; nor could the Old Testament saints so plainly discriminate between his first and second coming: yet, in the history of their faith and profession, we find that their eyes were fixed upon the latter, as the consummation of this glory and bliss.

The afflictions of Job, that eminent servant of the Most High, have been the means of leaving on record, what were his hopes, when all earthly comfort was taken away; and let it be observed, that his desires were such, as a New Testament saint and apostle expressed—"Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. v. 4. Not merely to put off the body, to be present with the Lord; but to put on glory, and an immortal body: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins within me are consumed with earnest desire for that day." Job xix. 25, 26. The faith and hope of this man of God, were to see the Redeemer, and seeing him, to be like him, at the resurrection of his body. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth: for they that say such things, declare plainly that they seek a country." "But now they seek a better country, that is, an heavenly;" "for he had respect unto the recompense of reward;" "And others were tortured, not accepting deliverance, that they might obtain a better resurrection." Heb. xi. 13, 14, 16, 26, 35.

The Jewish nation, to whom the lively oracles were committed, had laid before them, the promises of the first and second coming of Christ; first, "as a suffering Messiah;" second, as "a King to reign in righteousness." Isa. xxxii. 1, liii. 1—12. But they overlooked the good will of Jehovah, in giving him to suffer for their sins, and fixed their minds upon the glorious kingdom promised; thus mistaking the second for the first appearing of the deliverer, and rejecting him when he appeared: because of their disappointed expectations; for he came in lowliness and meekness, without any thing to attract their attention; "He had neither form nor comeliness, nor any outward beauty to attract the attention of the car-

nal man. Isa. liii. 2.

But Christ being come, and all that was written of him, as the man of sorrows, being accomplished; the obscurity is removed, and he shines in the fulness of the New Testament glory, as our wisdom, our righteousness, our sanctification and redemption. The veil is rent, and He who, by the sacrifice of himself, once for all, made reconciliation for iniquity, "shall appear unto them that look for him, a second time, without a sin-offering unto salvation" Heb. ix. 28.

This doctrine, fraught with so much comfort to the church, in her pilgrimages and journeying through this vale of tears, has shared the same fate of other parts of Divine revelation. For, "There shall come in the last days, scoffers, walking after their own lusts," and saying, "Where is the promise of His coming?" 2 Pet. iii. 4. This taunting question, now grown into a proverb, shall mark them out as enemies of him, who has gone "into a far country, to receive for himself a kingdom," and who undoubtedly shall return. Luke xix. 12—15. And while such an interrogatory as this is proposed by an infidel world, the Christian, not ashamed of his hope, should "Sanctify the Lord God in his heart; and be ready always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear." 1 Pet. iii. 15. Accordingly, the apostle, who foretells the apostasy from the faith, which would be crowned with a denial of our Lord's return, in the same chapter, lays before us an account of that great and notable day; and informs us that his beloved brother Paul, according to the wisdom given unto him, in all his epistles, wrote of the power and coming of our Lord Jesus Christ, and of our gathering together unto him. 2 Pet. iii. 15, 16. Connected with the coming of our Lord, he also informs us, there are some things hard to be understood, which, they who have not heard and learned of the Father, and who have not been established upon the Rock of Ages, wrest; but they have done the same with the other parts of God's holy revelation. 2 Peter iii. 16.

The question "Where is the promise of His coming?" can be replied to by the followers of the Lamb, even with all the difficulties, with which it seems to be encompassed. That Christians may differ about many things, attendant upon the coming of Christ, is very reasonable to suppose; but as to the question itself, there can be no doubt. Scriptural evidence is too abundant, even to admit a doubt in their minds, if that be consulted upon the subject. Unto that, then, let us appeal with all readiness of mind.

THE SABBATH.

The ordinance of the Sabbath had an ultimate reference to "the rest that remaineth for the people of God." This we have settled by the unerring testimony of the Holy Spirit. "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works." "There remaineth, therefore, a rest to the people of God." Heb. iv. 4, 9. Two things are particularly notable concerning the six days of labor, and the seventh of rest. First, God's work of creation, "For, in six days, the Lord made heaven and earth, the sea, and all things therein, and rested the seventh day." Ex. xx. 11. Secondly, the six days of man's labor and toil, and the seventh of man's rest: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work." Ex. xx. 9, 10. The Sabbath was a shadow of things to come. Col. ii. 16, 17. The work of creation

was designed to be illustrative and typical of the new creation in Christ Jesus. Eph. ii. 10. 2 Cor. iv. 6. And the seventh day, or Sabbath of rest, into which the author and finisher of the new creation shall enter, and which he shall enjoy with all his redeemed. Six days saw the work of creation going forward, and all things spoken into being by the word of God's power, and the seventh beheld all finished, and pronounced "very good:" but we have not yet beheld the completion of the Lord's work in the new creation. Anxious to enter into that rest, and to be delivered from this labor and toil, in the bondage of corruption, we inquire when shall that glorious Sabbath come, when freed from sin, sorrow, and death, "The morning stars shall sing together, and all the sons of God shout for joy?" To this our "earnest expectation" and inquiry, the apostle intimates that "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter iii. 8.

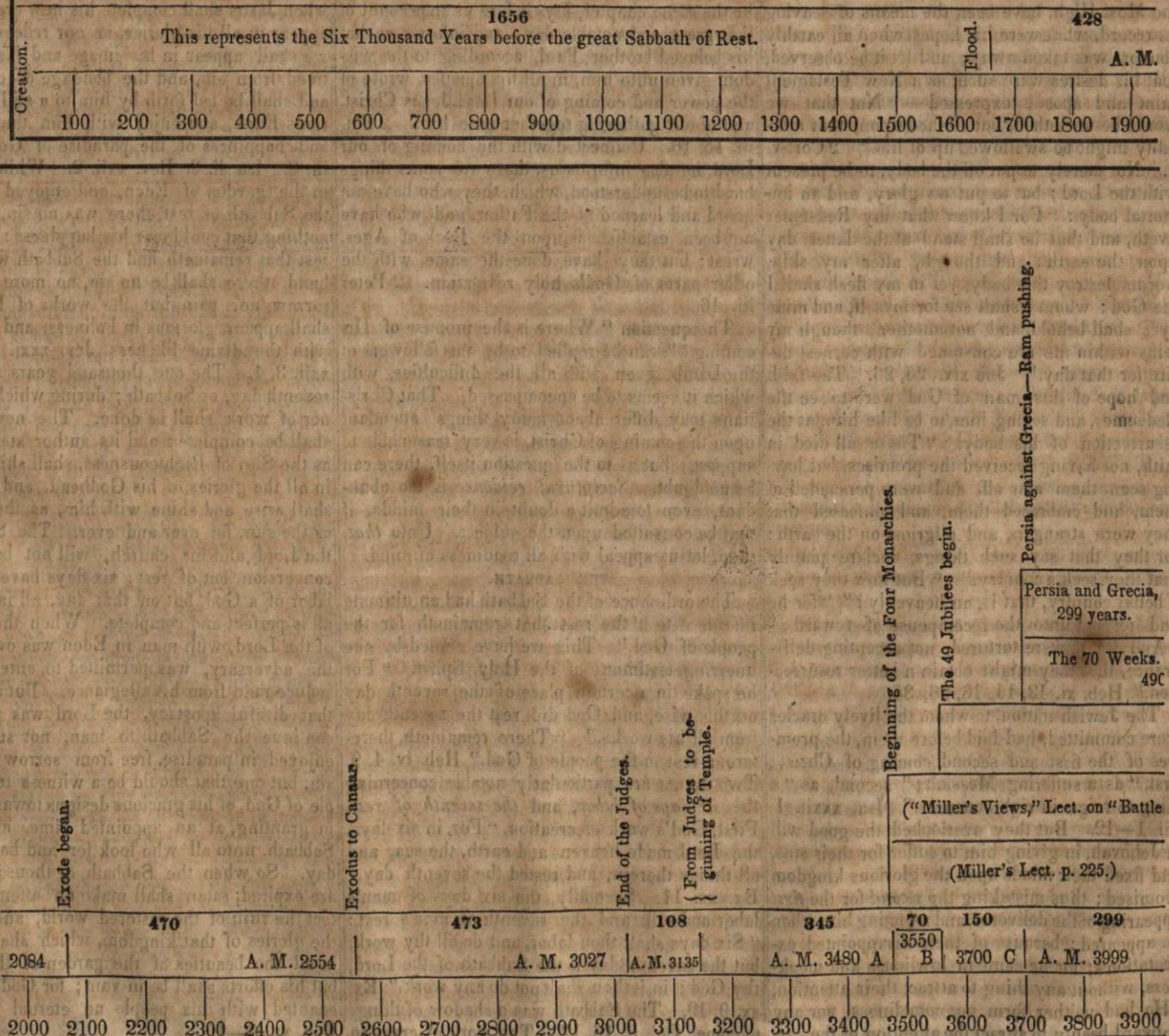
We have seen six days, or six thousand years nearly past, during which the new creation work has gone forward, and are warranted to expect the seventh day, or one thousand years of a glorious Sabbath, as at hand; when the Lord Jesus Christ shall rest with his redeemed. Rev. xx. 4, 6. When the Lord God had completed his work of creation, and formed man in his own image and likeness, he led him forth into paradise, and on the Sabbath, he granted unto him a share in the enjoyment of his rest. And when Jesus shall complete his new creation, and appear in all his glories, as our redeeming God, we shall appear in his image and his likeness, freed from sin, and the bondage of corruption, and shall be led forth by him to a still more glorious Eden, and enjoy with him the full bliss and happiness of the paradise of God. 1 John iii. 2. Isa. li. 3. Rev. xxii. 2. While man was in the garden of Eden, and enjoyed with God the Sabbath of rest, there was no sin, no curse, nothing that could mar his happiness: so, in the rest that remaineth, and the Sabbath which is at hand, there shall be no sin, no more curse, no sorrow nor pain, but the works of his hands shall appear glorious in holiness, and beautified with the divine likeness. Jer. xxxi. 23, Rev. xxii. 3, 4. The one thousand years shall be a seventh day, or Sabbath; during which no manner of work shall be done. The new creation shall be complete; and its author and finisher, as the Sun of Righteousness, shall shine visibly in all the glories of his Godhead, and his saints shall arise and shine with him, as the stars, or as the sun, for ever and ever. The Sabbath of the Lord and his church, will not be a day of conversion, but of rest; six days have been the labor of a God, but on that day, all is finished, all is perfect and complete. When the Sabbath of the Lord, with man in Eden was over, satan, the adversary, was permitted to enter, and to seduce man from his allegiance. But even after that direful apostasy, the Lord was pleased to continue the Sabbath to man, not such as he enjoyed in paradise, free from sorrow and from sin, but one that should be a witness to the people of God, of his gracious designs towards them, in granting, at an appointed time, an eternal Sabbath, unto all who look for and hasten that day. So when the Sabbath or thousand years are expired, satan shall make an attempt to effect the ruin of the restored world, and to blast the glories of that kingdom, which shall appear in all the beauties of the garden of the Lord; but his efforts shall be in vain; for God has covenanted with his people an eternal Sabbath. Rev. xx. 6—10.

CHRONOLOGICAL CHART OF THE WORLD.

EXPLANATIONS.

677. B. C. A. This was the period when Manasseh was carried to Babylon, and the ten tribes ceased to be a nation. Moses's "seven times" and Ezekiel's seven years begin here.
607. B. C. B. The captivity begins under Jehoiachim. The beginning of the forty-nine Jubilees.
457. B. C. C. Beginning of the 2300 days of Daniel's vision in the eighth chapter, concerning the Ram, He-Goat, and the Little Horn.
158. B. C. D. The league formed between the Romans and Jews. Beginning of Hosea's two days, or 2000 years. Hosea 6: 1-3. Luke 13: 31-33
4157. A. M. E. Birth of Christ.
33. A. D. † The Crucifixion. End of the seventy weeks.
508. A. D. F. Taking away (Pagan) "daily sacrifice." Conversion of the "ten kings" to the Christian faith.
538. A. D. G. Rise of Papacy. Beginning of the 1260 years, or "time, times, and half a time." Commencement of the civil power of the Pope, and his reign over the kings.
1299. A. D. H. One hundred and fifty years of the Fifth Trumpet. Beginning of the Ottoman Empire, by Othman, (Gibbon, vol. 4, p. 299.)—or the "five months." Rev. 9: 5.
1449. A. D. I. The Sixth Trumpet begins to sound. Mohamet II. attacks the Greeks at Constantinople, and destroys the empire, A. D. 1453. This Trumpet was to sound 391 years and fifteen days. Rev. 9: 15.
1840. A. D. J. Fall of the Ottoman power. Drying up of the river Euphrates. Beginning of the "Seventh Trumpet."
1588. A. D. K. The war begins between Catholics and Protestants in Europe. 210 years, or "seven months," in which the kings of Europe were destroying the Papal power.
1798. A. D. L. End of the Papal power over the kings in Europe.
508. A. D. }
to } 1000. Ten kings reign in the Roman world—thirty years between Pagan and Papal Rome. Rev. 17: 12.
538. A. D. }
1798. A. D. }
to }
1843. A. D. } [J]. Rev. Chap. 10. Opening of the Little Book. 45 years to the End.

NOTE. The reader will find the different prophecies referred to in this Chart fully explained in Mr. Miller's "Lectures" and "Views." The page is given on the Chart.



THE CHRONOLOGY.—We here give Mr. Miller's Chart of the Chronology of the world, and of the prophetic periods. By a faithful examination of these, the Bible Student will be able to get a thorough knowledge of the whole evidence on which the theory of Mr. Miller, relating to time, is founded. Let every one study the subject for himself. Take nothing upon trust—"search the Scriptures," and if the Chronology, both of the *age of the world*, and the *prophetic times* are not sustained by them, then reject it. But if it be sustained, then see to it that you reject not the counsel of God against yourselves.—Ed.

THE ORDINANCE OF THE YEAR OF JUBILEE.

The year of jubilee seems to me to have a clear reference to the consummation of all things. The ordinances of this year of jubilee is recorded in the twenty-fifth chapter of Leviticus.

The institution of the two silver trumpets, in that dispensation, has a beautiful allusion to gospel times. They were to be made "of a whole piece," for this gospel is one; and they were to be used for a two-fold purpose, "for the calling of the assembly, and for the journeying of the camps," Num. x. 2. So the gospel calls the people of God together, and directs them in their journeys through the wilderness of this world, unto their everlasting rest. They were commanded to blow an alarm for all their journeys, verse 6, which testified that they were in danger, being in an enemy's country; and so are the children of God, at this present time. The sound of the gospel trumpet is a call to the soldiers of the cross, to gird on "the armour of righteousness, and fight the good fight of faith;" and this they are to do, in all their journeys to the heavenly country. "But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm," Num. x. 7. The gospel proclaims peace, and reconciliation with God, by the atonement—"God in Christ reconciling the world unto himself, not imputing their trespasses unto them," 2 Cor. v. 19. So that, in this gospel of reconciliation, there is no sound of alarm, and by this joyful sound the redeemed of the Lord are gathered together unto him. It is the Gospel of peace, without alarm. "Peace on earth, and good will toward men."

The trumpets were blown over their burnt-offerings, and over the sacrifices of their peace-offerings, in the day of their gladness, and in their solemn days, and in the beginnings of their months, Num. x. 10. And in like manner the Gospel trumpet is sounded over the atoning sacrifice, and peace-offering of the Lamb slain. This sound brings joy and gladness to the conscience, laboring under a sense of guilt; and causes the believer to rejoice with joy unspeakable, and full of glory.

But the jubilee trumpet is sounded for another purpose. It sounds at the commencement of the great Sabbath of the Lord; and proclaims at once the loosing of the prisoners, and the reversion of the long-forfeited inheritance to the rightful heirs. The Sabbath, or seventh day, was an emblem of the rest that remaineth for the people of God; but here we have a more perfect representation of the Sabbath promised to the whole church. They had every seventh day from the beginning, as a Sabbath of rest: but now every 7th year, shall be to them a Sabbath, a cessation from all manner of work; Lev. xxv. 2-7, after which ordinance we have the institution of the year of jubilee.

"And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet to sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you, and ye shall return, every man unto his possession, and ye shall return, every man unto his family. In the year of jubilee ye shall return, every man unto his possession." Lev. xxv. 8-10, 13.

As this ordinance is one of the shadows of good things to come, I would ask, has the church

of God yet enjoyed its jubilee? or is it to be reckoned among the glories that are to be brought unto us at the appearing? Can we say that the church has obtained the possession of her inheritance, and realized in enjoyment, that which was signified by this year of jubilee, in the commencement of which every man was to return unto his possession?

The word *Sabbath* means *rest, fulness, or consummation*. In the original institution, we have already seen, that it was significant of the rest that remaineth for the people of God, and of the fulness of joy that is at God's right hand.

And here I will offer a few remarks upon this ordinance, and consider it in reference to "the acceptable year of the Lord, and the day of vengeance of our God."

Every Sabbatical year, of which there were seven, I would understand as referring to the consummation of the dispensations of grace from the beginning. Now the *first* dispensation was that of Adam in paradise, which was consummated upon his act of disobedience. The *second* commenced with the promise of a Redeemer, the institution of sacrifice, and the setting up of the cherubim of glory at the east of Eden, where the blood of atonement was sprinkled: and which was consummated at the destruction of the world, and the salvation of Noah and his family. The *third* began with the restoration of the world, and the ordinances given to Noah and his descendants: and which lasted until the call of Abraham. The *fourth* was in a special manner distinguished by the call of the father of the faithful, and the still clearer manifestations of the divine will. This dispensation continued until the delivery of the law from Sinai. The *fifth* began with the pitching of the tabernacle in the wilderness, and the introduction of the ceremonial law; which was consummated when God pitched the true tabernacle, and nailed the Jewish ritual to Emmanuel's cross. The *sixth* commenced with the descent of the Holy Ghost, on the day of Pentecost. This *sixth is the dispensation of grace, or kingdom of the spirit*, in which he is to complete a kingdom for the Son of God: and will last until his *second appearing*, and the introduction of a kingdom which shall endure for ever. Then we shall have the seventh year, the year of jubilee, "the acceptable year of the Lord," and consummation of all things which have been spoken of by the holy prophets, since the world began.

Now, be it remarked, that as each of these dispensations were marked with the unfoldings of divine grace, which as "the shining light, shineth more and more unto the perfect day," so they were followed with tokens of judgment; and thus shadowed forth the day of vengeance at the coming of the Son of Man. The first was manifest in the expulsion of the transgressor from paradise, and shows that the wicked shall be destroyed from the earth, and transgressors rooted out of it, Prov. ii. 22. The second was followed by still weightier judgments in the destruction of the old world: even so shall it be in the days when the Son of man shall be revealed. The third was declared with the execution of vengeance, in the destruction of the kings who confederated in the time of Abraham, and in the ruin of "the cities of the plain." The fourth in the destruction of the Canaanites, when the descendants of Abraham possessed their country. The fifth in the destruction of Jerusalem, and the expulsion of the Jews from Palestine, according to the foretelling of the rejected Messiah; "He will miserably destroy those

wicked men, and will let out the vineyard unto others."

The sixth is yet to come; and as the Gospel will go as a witness unto all nations, so all the inhabitants of the earth shall be visited with the woe, when the seventh vial shall be poured out, Rev. xvi. 17. Then all the nations of the earth shall be cut off; the earth itself shall be burnt up, with all the works that are therein, 2 Peter iii. 10. After which, on the new and glorified earth, 2 Peter iii. 13, shall be set up the dispensation of glory. Then shall commence the year of jubilee, with the sound of the trumpet of God: and every true Israelite, whether in his grave or alive, shall hear. If in the grave, he shall leave his prison with change of apparel, and if alive, and remaining unto that day, he shall throw off his sackcloth, and be clothed with a glorified body; and so every man shall return unto his possession, and every man unto the inheritance undefiled, 1 Thess. iv. 13-17, 1 Cor. xv. 51-55.

Then shall the whole church be delivered from the bondage of corruption, and introduced into the glorious liberty of the children of God; that being the great jubilee of the Lord and his saints.

CHRIST'S COMING "INTO" HIS KINGDOM.

"Lord, remember me when thou comest into thy kingdom." From time immemorial as believed; this short and comprehensive prayer of the penitent thief has been received and repeated with much approbation and delight, by Christ's humble followers in all circumstances. And yet, may it not naturally be understood in a sense much more delightful to those who truly love, and are now looking for Christ's second appearing at hand? Probably, most of the saints, in the present age of forgetting this glorious event, have understood this coming of Christ, "INTO" his "kingdom," to be only his going by death, on that same day, into Paradise, where the converted thief was also to be with him. But if this were only the meaning of the prayer, it would have been more naturally expressed, and readily understood, as follows,—
"Lord, remember me when thou goest into thy kingdom." But the word is "comest," and apparently signifies something different from goest. And why shall we not understand the petition just as it reads; and to ask for the whole infinite and eternal blessedness for soul and body, which Christ has promised all his saints, to be given them at his real coming, and coming "into" his appointed "kingdom," at the resurrection of the dead, and judgment of the great day? Nothing short of this can ever satisfy the vast desires of the saints; and surely, in all their prayers for a heavenly inheritance, they should ask for a blessing no less than that of their promise through faith. Then, of course, this petition should be understood as asking for all that Christ has promised his saints, to be fulfilled at his coming "quickly," to bring his "reward with him, at the resurrection of the just," when they are to "be recompensed" and not at Christ's going into Paradise. Christ's assurance that this suppliant should be with him on that day in Paradise, is certainly no solid argument against understanding the prayer to mean what has been stated. And there are several other facts in the case, apparently showing that the believing thief did truly pray for the whole blessedness of heaven for soul and body, which all the saints are to inherit truly and fully at the yet future coming of "Jesus and the resurrection." Some of the facts showing this, may now be given.

1. It will be found to be a fact, on examining, that the divine promises generally, for a heavenly possession, include that which will forever satisfy both soul and body, and that the saints are never instructed to pray for heavenly blessedness, which does not include all this.

2. It is a scripture fact, that on Christ's coming again, he will actually "come into" possession of the whole kingdom, or "kingdoms of this world;" or into "the kingdom, and dominion and greatness of the kingdom under the whole heaven;" when his own kingdom, over all, shall be "everlasting," and when, with his saints, he will forever reign in his kingdom, being then in this earth created anew and glorious, "from sea to sea, and from the river to the ends of the earth," or "from the rising of the sun to the going down of the same." Thus it would be more scriptural to pray, or speak of Christ's "coming," then going into his promised inheritance or "kingdom."

3. It is a fact, that the Lord's promises, made to comfort the saints, both in the Old and New Testaments, are frequently predicted on his "coming" again, but in no case on his going. His going from earth at his ascension, was rather considered as an event in itself so sorrowful, as to call for his repeated assurances of coming again quickly, or "in a little while." Then why should not the converted thief, and all others of the saints, pray for the blessedness of Christ's soon "coming" into full and everlasting possession of his promised "kingdom, under the whole heaven;" rather than for a bare remembrance at his ascension, or going into heaven to complete the work of his mediation?

4. It is a fact, that in the last discourses of Christ, to comfort his afflicted saints at his soon expected departure, he did it by repeated assurances of his coming back again to them, to dwell with them and they with him; never again to leave, nor forsake them. These promises, of course, were naturally uppermost in the minds of all who had just heard of such promises; so that in prayer, the thief and others wishing to inherit such promises, would naturally ask for the promised blessedness of his coming rather than for any thing not promised, and specially at his then going to his intercessory work in heaven.

H. JONES.

LETTER FROM JOHN CORWIN.

DEAR BROTHER: With deep interest, and a heart felt satisfaction, I have read the "Signs of the Times" up to the 23d No. of Volume 1. And I feel constrained to say God speed you, brother, and all those dear brethren with you, who are engaged in sounding in the ears of a sleeping "church" the midnight cry, "behold the bridegroom cometh." I say God speed you brethren, in your labors of love to a guilty world, as you endeavor to wake up the people, that the servants of the Lord may arise, and trim their lamps, replenish their vessels with oil, and watch for the coming of the bridegroom.

It is my fortune to be one of those, who are earnestly looking for the appearing of the great God, and our savior Jesus Christ. And I am aware that in relation to this subject, I am looked upon by many as not having the truth of God. But I heed it not; for I think I can say, as did one of old, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." I have yet to become acquainted with the second individual in this society, or vicinity, who is willing to believe in the speedy coming of Christ to this world to raise his dead

saints, change his living ones, destroy the wicked by fire, and reign with his people a thousand years. In this matter I am alone, save only I have the satisfying belief that God and his Bible is with me. Some to whom I have introduced this subject, believe that Christ has already come, that he came at, or soon after the destruction of Jerusalem; or, that he comes the "second time without sin unto salvation," to each individual, when he (the individual) receives the kingdom of God in spirit. Some think that the "Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And this class "comfort one another" with the following words. "Not yet." "Not in a thousand years yet." And that the thousand years will not commence "this many a year yet."

Now, I am a farmer, and as pertaining to science, quite illiterate, but I trust, my heart is warmed with Christ's spirit, I feel his love, I have no abiding city here, I have pitched my tent but for a night. I love my savior. I long for his appearing. But, brother, we have need of patience, that after we have done the will of God, we may wait patiently for the fulfillment of the promise.

I have commenced a discussion of this subject with the church, in our weekly conference meetings. At these meetings we have taken up different subjects and discussed them fairly, and to much advantage. I can but believe that the discussion of so important a subject as the "second coming of Christ" will do good.

A good spirit presides at our meetings. Here are some blessed christians. Our pastor (Ezra C. Smith) is of a good spirit, he has never investigated this subject, but he appears disposed to examine it candidly.

Five Corners, Cayuga Co. N. Y.
March 16, 1841.

CHRIST'S KINGDOM SEEN BY MORTALS.

"There be some standing here, which shall not taste death till they see the Son of man coming in his kingdom." Matt. xvi. 28. So dark are the views of multitudes professing godliness on the subject of Christ's kingdom, that they verily believe the above Scripture to have been fulfilled 40 years after Christ's day, in the human siege at Jerusalem. But that the passage rather means precisely what it declares, is evident from the next verses, viz.

"And after six days, Jesus taketh Peter, James and John his brother, up into a high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses & Elias talking with them.—And behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased, hear ye him. And when they heard it, they fell on their faces, and were sore afraid." Matt. xvii. 1—6. Mark ix. 1—7. Luke ix. 27—32. As Luke records it, "They saw his glory and the two men that stood with him." As further proof that this was as expressed, really seeing "the Son of man in his kingdom," and in "his glory," let us hear Peter, one of the three "eye-witnesses of his Majesty—in the holy mount."

"For we have not followed cunningly devised

fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son in whom I am well pleased, and this voice which came from heaven we heard, when we were with him in the holy mount.' 2 Peter i. 16—18.

This testimony comes from high authority; it is to the point, and it is clear. Even if the several evangelists who have given the account had not explained it clearly, as they have; this explanation of the apostle, as an eye-witness, settles the question altogether; and shows that Christ, in that assurance of some of his disciples living to see him in his kingdom, had nothing to do with the blood and human carnage of the Roman army at Jerusalem, forty years after; because, as they all positively testify, it was literally and gloriously fulfilled, not forty years after, but about "six or eight days after."

More than this, the apostle John, who was one of these three "eye-witnesses of his Majesty," lived many years after, before tasting death, and until, in the Isle of Patmos, he saw again, over and over, the wonderful, glorious, and awful things and events of Christ's coming in his kingdom, which caused him to fall "as a dead man" to the earth. In the book of Revelation all this is faithfully recorded, which, if examined, as it should be with its various parallel passages, is designed to shield us from the fiery darts and devices of the wicked one, in his continued attempts to prevent the things of the kingdom of God, in his Word, and rather to engross our minds in the carnal things of this fleeting world, if possible to destroy us. J.

SELECTIONS.

SLEEPING IN JESUS. This expression, "sleeping in Jesus" is one of the most tender that can be conceived. Death was never described as a sleep, in the sense of a natural and short repose, to be succeeded by the morn of a new and glorious day, till the gospel so proclaimed it. The image of sleep, indeed, as of a stern, interminable state of inactivity and silence, had been long known; but that of sleep, as of a child in the arms of a mother, to be followed by the trump of a blessed resurrection dawn, was first announced in the christian revelation. Death is now only a brief repose; the body resting from its labors, and the soul being present with the Lord in holiness and felicity.

POPERY The London morning Herald makes an admission which will somewhat startle those of our readers who are opposed to Popery. It quotes, and endorses a statement in the *Edinburgh Review*, that for the last 200 years Popery has been on the advance in Europe—that it is in vain to look for its overthrow from the advancement of science and education,—that, in fact, Popery is unconquerable, and will last, in some form or other, to the end of the world.

A hundred thousand Bibles printed in Spanish have been circulated in Spain by English agents, since the first of September. For the first time the London Bible Societies have found free access into the bosom of the unity of the Spanish Catholic Church.

SIGNS OF THE TIMES.

BOSTON, MAY 1, 1841.

GENERAL CONFERENCE

OF CHRISTIANS EXPECTING THE SECOND ADVENT OF OUR LORD JE-^SUS CHRIST.

The followers of the Lord and his apostles, who entertain the blessed hope of the glorious appearing of the Great God and our Saviour Jesus Christ, the second time, to bring with him the resurrection of the dead in Christ, and the everlasting reign of righteousness in the new creation which he will make, are respectfully notified that a meeting will be held in the city of LOWELL, Mass. June 15th, at 10 o'clock, A. M.

The object of the meeting is to prepare the way of the Lord; to comfort one another with the promises of his coming; to call up the attention of the church to the riches of her inheritance, not in this world, but in the world to come, not in a carnal Jerusalem, but in the new Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, Europeans or Americans, who are by faith the children of Abraham.

The Conference will not be a place for controversy, or party strife, or sectarian display; and least of all, a place for assailing the great pillar of holy truth, the church, its ministry, its ordinances, or its Sabbaths; but a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the holy land and heavenly kingdom of everlasting peace and blessedness, to which our Joshua will triumphantly lead all his people beyond the swellings of Jordan.

WILLIAM MILLER,
JOSHUA LITCH,
JOSHUA V. HIMES,
HENRY JONES,
H. D. WARD,
Com. of the Gen. Conference.

DUTIES. It is very important that our brethren, in every place, who look for Christ's second coming, near, that they should consecrate themselves anew, immediately, and entirely to the service of the Lord, in loving not their lives unto the death; and that they also show their faith in the doctrine, by their works, that they diligently and thoroughly search the Holy Scriptures, with much earnest prayer, for the Spirit of the Lord clearly to understand the great things of the kingdom therein revealed. That they make it a point to exhort one another daily, or to speak often one to another on the subject; and to use every means within their reach, to awaken all classes to a clear understanding of it, and a faithful preparation for the soon expected glorious appearing of the Son of man.

In order best to carry forward this great undertaking, public speakers, and others who may be able to speak publicly, should seek and faithfully improve every opportunity for doing it boldly and feelingly wherever it can be done, and especially at meetings appointed for the purpose.

It is the duty of all to avail themselves of all private opportunities for discussing the subject with others, and that so far as they can secure the privilege of doing it in Bible Classes and Sabbath Schools, they faithfully improve it; and if possible to bring about a change in such classes and schools, i. e. in giving up the now too common practice of spending nearly the whole time in explanations and instructions on the mere letter, or supposed secular things of the Holy Word, to a course of instruction which shall more naturally and effectually awaken all classes present to the spiritual and everlasting things of the kingdom of God, for which the Bible was expressly given.

It is the duty of those who look for the kingdom

near, to use their influence to persuade their several ministers who are yet *still* on this subject, to give it a full and faithful investigation, comparing spiritual things with spiritual, and to preach the doctrine with power; and should their efforts fail of success, to procure, if practicable, the assistance of such other public advocates of the doctrine, to discuss it as may be prepared profitably to do it.

All who are desirous of a more full knowledge of this awakening doctrine, and of a preparation to meet the Judge now standing at the door, should, in addition to their faithfully studying it in their Bibles and hearing it from the pulpit when they can, avail themselves of such human writings on the subject, as in their view, after due inquiry, shall be most safe and scriptural, and calculated to help to a most ready knowledge of the whole subject.

The believers in Christ's second coming, 'at hand,' should, as far as possible, avoid the appearance of being followers of men in their efforts to promulgate the doctrine, but in making the Bible their only sure guide, to unite heartily with each other in doing it, though in some of the less awakening points of the subject, they are not fully agreed, and that they do especially encourage the hearts and strengthen the hands of those who shall be found exposing themselves in the front ranks of the battle, by their continued public labors, either at home or abroad.

"THOUGHTS ON THE SECOND APPEARING AND KINGDOM OF CHRIST. The article under this head is from a work published in Dublin, Ireland, in 1831. It is by the author of "Observations on the Songs of Solomon." We do not know the name of the author; but we have never read a work on the second advent with so much interest as this. It is so excellent, and so comprehensive, presenting the whole subject at one view, that we have determined to publish it entire, for the American reader.

Mr. Miller arrived home safe, in good health and spirits, on the 17th inst.

THE NATIONS. The following article on the affairs of the East, is from the *London Times*. It shows that things are far from being settled in that quarter.

EASTERN AFFAIRS.

The late intelligence from China, instead of holding out any near prospect of our relations in that quarter being satisfactorily adjusted, is gloomy and discouraging in the extreme. Considering the important interests involved in the Chinese question, and the urgent necessity of placing those interests on a secure and creditable footing, people naturally expected, especially after the flaming professions of Lord Palmerston, supported by the diplomacy of an English fleet, that this celestial hubbub would, long ere now, have been quietly laid to rest. Nearly a year has elapsed since Admiral Elliot was despatched to assist his cousin, the Captain, in bringing the refractory Chinese to reason.

Our readers will see, also, that the news from Egypt is scarcely less perplexing than the intelligence from China. The turbulent and stubborn propensities of the Pasha are likely to give the European Powers rather more work than they have laid their account for. In reference to the Sultan's announced declaration, that he reserves to himself the right (when occasion shall arise) to appoint to the Pashalic of Egypt any member of Mehemet Ali's family he may choose to prefer, it appears that his humbled vassal, if such he can yet be termed, has openly declared to Commodore Napier his firm determination to resist the Sultan's decree, as being calculated to generate jealousies and feuds among his descendants.

Thus the Eastern question, so generally believed

to have been finally settled, appears to be re-opened in a new form, which, under certain possible contingencies, depending upon the views of France, may occasion more serious consequences than any that have yet attended it.

MR. MILLER. Extract from a letter, of a Correspondent of the New York Herald.

"No man that I ever heard, so completely secures the attention of his audience as does Mr. Miller. This is partly owing to his pleasing manner, and partly to the astounding and alarming doctrine which he preaches—perhaps wholly to the latter. His grand point, his great aim is, to prove that this world is to be destroyed by fire in 1843; and he certainly makes out what the lawyers would call a strong case. He does this by interpreting Daniel's visions. He does not pretend to a spirit of prophecy himself—as many erroneously suppose—but he founds his belief or conviction of the precise time of the taking place of the "consummation of all things," on the law and the Prophets. They form the platform on which he rests his belief, which he challenges the world to prove is a false one. He does not pretend to state the month, week, day or hour, in the year 1843, in the which this great event is to happen."

Pretty near the truth.

Ed.

A WONDERFUL PREDICTION! "Mr. Miller has again ended his vaticinations in this city, about the end of the world. We prophesy, from the present signs of the times, that in less than five years, his annual visits and proclamations of the end of the world in 1843, will have ceased to have created a sensation in this godly city.—*Puritan*."

BLASPHEMOUS. The correspondent of the London Times says the title of the new favorite dance at the Theatre de la Renaissance transcends all that preceded it. The title of this dance is "Galop infernal du dernier Judgment!" The costumes of the dancers and postures are copied from Michael Angelo's picture of "The Last Judgment."

EASTERN QUESTION The affairs of the East are not entirely settled. The terms imposed upon the Pacha of Egypt by the Sultan, are of great severity, and it is hardly possible that he will submit to them. It is questionable whether the four powers sustain the Sultan in some of his extravagant demands.

THE YOUTH'S FAMILY INSTRUCTOR AND SUNDAY SCHOOL VISITOR. is published every other Saturday at Portland, Me. Twenty Six numbers to constitute a volume, at 50 cents per year, always in advance. Twenty copies will be sent to one address for \$5, and in the same proportion for a larger number. All communications must be directed to L. D. FLEMING, Portland, Me., *Post Paid*. Any who feel interested in the enterprise, and our ministering brethren particularly, are respectfully requested to act as agents.

We commend this little work to families and Sabbath Schools, who wish a cheap and valuable religious paper for youth.

Ed.

TIMES OFFICE, 107 HANOVER-ST.

REMOVAL. The Office of the "Signs of the Times" will be removed, on the first of April, to 107 Hanover Street, next door to Hancock School House. The Subscriber will attend to all business relating to the "Signs of the Times," at his new store,

107 HANOVER STREET 107

which being in a more central part of the city, he hopes will be found more convenient for the transaction of business than at his former store.

He will keep for sale, as above, all the books on the Second Advent published in this country.

He also keeps every variety of *BLANK BOOKS, SCHOOL BOOKS* and *STATIONERY*.

MOSES A. DOW.

April 1, 1841.

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AND EXPOSITOR OF PROPHECY.

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JOSHUA V. HIMES, EDITOR.

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SECOND COMING OF CHRIST.

HOPE OF A GLORIOUS RESURRECTION.

BY REV. J. KEEBLE.

Job. xix. 23—27.

O that, with iron pen, on hardest rock,
My words were written, and for ever grav'd
Indelibly—that this my glorious hope,
So full of immortality and bliss,
And this bright prospect, which sustains my soul,
Under all toils and conflicts here below;
Which cheers my heart, and animates my breast,
E'en in affliction's furnace, and which fills
With holy peace and confidence my mind—
That this unfailling source of all my joy,
To ages yet to come, might be made known;
And to God's people, to the end of time,
Give hope and comfort, 'midst their various woes—
I know that my Redeemer ever lives,
Enthroned in glorious majesty on high,
'Midst cherubim and seraphs, veild around
In rapt amazement—bearing the sceptre
Over all worlds—seated at God's right hand,
The Son—the Lord—the heir of all dominion.
But, though exalted far above all praise,
In light, and power, and glory, unapproach'd
By highest angel, or conceived by man—
Yet "at the latter day" (long wish'd for morn!)
He'll manifest his glory to his saints,
And "stand on earth," and take his power and reign,
On Zion's hill, before his ancient ones.
And shall I see that day, and see my God,
"God in my flesh"—Immanuel—my Lord?
Yea, though my reins consume, and this vile flesh
Be food for worms; my body be destroy'd,
And, made of dust, to its own dust return—
Yet, by Almighty pow'r it shall be rais'd
A glorious body; fashion'd like my Lord's,
Immortal, holy, heavenly, perfect, pure,
And incorruptible—and thus being rais'd
With all the company of his redeem'd,
I'll meet him in the air, and come with him,
To share his glorious throne, as his joint-heir,
In that inheritance that fadeth not,
Is undefil'd, and ne'er shall pass away,
And which to the beloved Son of God
In the eternal covenant was given:—
There we shall see him face to face, and there,
Our sorrows ended, all our conflicts o'er,
Our tears all wiped away, our foes destroy'd:
On him we'll fix our eyes, on him alone,
"And not another."—Thus sung holy Job—
And the same hope still animates the saints
Of God on earth, whose bodies shall be rais'd
To meet the Lord. Then we shall see those hands,
Once pierced for sins on Calvary's cross,
Holding the sceptre of a universe—
Those feet, once nail'd to the accursed tree,
Standing all glorious "on Mount Olivet,"—
And on that sacred head once crown'd with thorns,
The Crown of all dominions shall be seen—
Nor shall that glorious crown be his alone,
But shared with all his people, in that day.—
O glorious prospect for the church of God,
To cheer her heart in this waste wilderness!

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843, AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER II.

EXPOSITION OF THE VISION OF 2300 DAYS.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the host and the sanctuary to be trodden under foot. And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii. 13, 14.

We first learn in our text that saints might, and one did inquire into the length of the vision, which gives us the same right to search what "manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter i. 11.

In the next place we learn that the vision contained two important things, the *daily sacrifice*, and *transgression of desolation*. The first referring to the completion of the typical priesthood, or seventy weeks; the other to the sufferings of the people of God, under the abominations of the fourth kingdom, both pagan and papal, when they should be trodden under foot, until Christ should be revealed in his glory. We learn also by the answer, that it would be 2300 days, and then the sanctuary (or church of the living God) would be cleansed, or, as it might be rendered, *justified*.

The next inquiry it would be proper for us to make, would be to know what we must understand by days. We are taught in Numbers xiv. 34. "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Likewise in Ezekiel iv. 6. "I have appointed thee each day for a year." Also from the fact of the accomplishment of the 70 weeks, which is a part of the vision which began 457 years before the birth of Christ, from the giving of the commandment to Ezra the scribe, by Artaxerxes, king of Persia, to go up to build Jerusalem or the walls thereof, (for the temple was built long before in the reign of Cyrus,) unto the suffering and death of Christ. This was 490 years, just seventy weeks. I have the testimony, also, of all the writers on the prophecies on this point.

The next thing which I shall attempt to prove is, the time when these 2300 years began: for without this, we may search in vain for the end. At the time that Daniel had this vision, he says, Dan. viii. 15. "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, understand, O son of man; for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be."

What may we learn from the foregoing texts? We learn, first, that Daniel was very anxious to understand the vision, and to know its meaning. And it will not be wrong for us, my kind reader, to understand and know too.

In the second place we learn, that Gabriel was commanded to make Daniel understand the vision.

We also learn that the vision carries us down to the end, and that in the vision, the time when the end of indignation shall be, is appointed. Thus far the whole subject seems to be clear and conclusive, but one thing remains yet to clear away all doubts. Daniel did not yet know when the vision began, or was to begin; and although the Angel was sent to instruct him, yet that part was left untold until about 15 years afterwards. In the first year of Darius the Mede, when Daniel made supplication by confession and prayer to his God, the same angel Gabriel was sent to instruct Daniel further into the vision which he was so anxious to understand. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Dan. ix. 21—23.

By these verses we learn that Gabriel was commanded to instruct Daniel further in the vision concerning the daily sacrifice, and the transgression of desolation; and here follows his instruction. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. ix. 24. In this verse Daniel is informed of the time that was determined in the counsel of God before the Lamb of God, the great antitype should take away sin by the sacrifice of himself, make reconciliation by his own blood, to declare his righteousness for the remission of sins, to make sure the vision, and fulfill the prophecies concerning his first coming, and finally enter into the holy of holies once for all as a priest and advocate for his people. And if the angel had stopped here, and given Daniel no more instruction, still Daniel would have been at a loss whether to have begun the vision at the time he had it, either in the first or third year of Belshazzar, or fifteen years afterwards, in the first year of Darius, as Daniel had undoubtedly supposed, by his being so particular in giving us the exact dates of these events; but no, the wisdom of man is foolishness with God—almost 90 years from the first vision before the 70 weeks would begin to be numbered. And here we are taught one important lesson. That it is perfectly vain for us to calculate unless we have, "Thus saith the Lord."

But let us see what saith the angel. 25th. "Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks and three-score and two weeks; the street shall be built again, and the wall, even in troublous times." In this verse Daniel is commanded to know and understand, that from a certain event, which event was yet hid in futurity, he might begin to reckon his 70 weeks, or as he reckons here, his seven and sixty-two weeks, making in all 69 weeks. And this event was a commandment to restore and build the streets and walls of Jerusalem in troublous times; but yet who should give the command, and how long before this first event would happen, was in the dark with Daniel, and undoubtedly caused much anxiety in his mind; but Daniel must wait with patience, and so must we, my dear reader, to receive our instruction from God, by "here a little, and there a little." 26th. "And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince

that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and to the end of the war desolations are determined." Here we have a prophecy of the death of Christ, for his people, the destruction of Jerusalem and the temple, by Titus prince of the Romans, the dispersion and desolation of the Jews, or people of God, until all war shall cease and the kingdom of Christ shall fill the whole earth. 27th. "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." The first thing noticed in this verse, is, the preaching of the gospel one week. John preached three years and a half: and Christ three years and a half, making in all seven years, or one week, and this week, with the seven and the sixty-two before mentioned, make up the whole 70 weeks mentioned in the 24th verse. The next thing is, that in the midst, or *last half of the week*, as it might be rendered, the sacrifice and oblation should cease, that is, Christ would fulfil the typical law, and nail to his cross the ceremonies of the Jewish ritual. The third thing noticed is the overspreading of abominations, and the desolation of the city and sanctuary, until the consummation, or end of the 2300 days, when the sanctuary will be justified.

We have followed the instruction of the angel Gabriel to Daniel, thus far, and find he brings us down to the end of sublunary things invariably. He has told us how long the vision shall be, 2300 years; he has shown us that 70 weeks or 490 of those years would be accomplished at the crucifixion of Christ; he has told us when the 490 years would begin, at the going forth of the commandment to build the streets and walls of Jerusalem in troublous times; he has given us an exact account of the destruction of Jerusalem, the death of Christ, &c. All may be plain to us, who live after almost all is fulfilled, for we can know when the decree went forth, we know that 490 years afterwards Christ was cut off and not for himself; we know Jerusalem has been destroyed, the Jews scattered, the church trodden under foot, by the abomination of desolation. We can take 490 years from 2300 years, and find the number of years after Christ's death, before the vision will end, viz. 1810 years—we can add the age of Christ, 33 years, to 1810 and by this calculation find that A. D. 1843 the vision will be accomplished. But Daniel could not do all this for he had no instruction to tell him how much time would elapse before the commandment to build the walls would be given or who would issue that decree; therefore Daniel was not satisfied, and four years afterward the same angel Gabriel came to instruct Daniel in this *one thing*, who should issue this decree. Dan. x. 1. "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel whose name was called Belteshazzar and the thing was true, but the time appointed was long, and he understood the thing, and had understanding of the vision." We see in this verse that Daniel lived, and received this visit and instruction under Cyrus, the first king in the Persian line of kings, and we further learn that the thing revealed to Daniel was true, and that it had reference to an appointed time, and that time was long, and that it was concerning this very vision of 2300 years, that being the longest time appointed.

In the next place we are informed that Daniel had prayed and mourned three full weeks, and after this he beheld the glory of Christ in the form of a man, and after strengthening him, the angel Gabriel informs him, that he is come in answer to his prayers, and says, 13th verse, "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." What the angel meant by "one and twenty days," being withstood by the prince of Persia, is to me as yet in the dark; but we may notice, that it is the same length of time Daniel mourned and prayed, and the angel seems to present this as an excuse why he did not come when Daniel began praying.

We may also notice that it was 21 years from the time he had his first vision in the 7th chapter, until he received this last instruction in the three last chapters; and it teaches us that we ought not to give over praying, and searching for truth, although we might be twenty one days, or even as many years, before we obtain. Dan. x. 14. "Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days." In this verse we learn that the Angel came to make Daniel understand the vision, which would concern the people of God in the last or latter day, for it would be many days yet to come. From the 15th to the 19th verses of the same chapter Daniel gives an account of the effect this visit had upon him, the manner of his being strengthened, in order that he might receive the instruction his heavenly visitor came to communicate, and then the angel begins his instructive lesson. 20th. "Then, said he, knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." In the first place the angel asks a question of Daniel, whether he understood what he had come to instruct him into, and then before he received any reply, goes on to answer the question by referring Daniel to the "ram pushing," which was explained to Daniel before to mean the kingdom of Persia; "now will I return to fight with the prince of Persia," which was to show Daniel that God was now about to accomplish his designs with the kingdom of Persia, by giving that kingdom strength to push west, north and south, agreeable to Dan. viii. 4; and after that should be accomplished, which had been foretold, concerning Persia, "Lo, the prince of Grecia should come." The next kingdom that Daniel saw in his vision, was called the "he goat." 21st. "But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things but Michael your prince. We here learn that the things which the angel was about to reveal to Daniel had been before noticed in the Scriptures of truth, which plainly indicates, that it was to be an explanation of Nebuchadnezzar's dream, and Daniel's former vision, twenty-one years before, which Daniel had undoubtedly wrote at the time, and transcribed into the law of God, or book of the Law. See Daniel ix. 10. And he further shows us in the same text, that although it had been noted in the Scripture, yet none understood except Christ, here called "Michael your prince," and the angel Gabriel. He next says, in the first verse of the 11th chapter, "Also I, in the first year of Darius the Mede, even I, stood to confirm and strengthen him." In this passage the Angel has coupled this visit with the one where he revealed

the seventy weeks. See Dan. ix. 1, 2, which also connects it with the vision in the 8th chapter. See ix. 23, and then goes on with his instruction to Daniel through the 11th and 12th chapters.

To be continued.

REVIEW OF BIBLE READER ON MILLER'S VIEWS OF THE MILLENNIUM. No. 2.

I must dwell yet longer on Bible Reader's first section. We shall make but little progress in our search after Bible truth, until the points already examined have been *thoroughly* investigated. Speaking of Miller's view of the millennium, Bible Reader says, "This theory supposes that Christ and his saints shall reign upon the earth, while none others shall be living upon it but themselves—and as all those will be the children of the resurrection, there will be no increase of people during that period, contrary to Isaiah lxx. 18—25."

I conclude from this passage, that Bible Reader admits the text he has quoted, refers to, and predicts the millennium. This I also believe. But what is the doctrine of the text and context? 1. That God will "create new heavens and a new earth: and the former shall not be remembered nor come into mind." 2. That God will "create Jerusalem a rejoicing and her people a joy." 3. That "there shall be no more an infant of days nor an old man that hath not filled his days." 4. The people of God are called upon to rejoice FOREVER in what God thus creates. Isa. lxx. 17—20.

When do the Scriptures authorize us to believe this new heavens and earth will appear? If there is any propriety in Bible Reader's quoting the text to refute "Miller's view of the millennium," it must be at the commencement of that period. So he evidently understood it; and so also the Bible teaches. We are both agreed that Christ will personally come in the beginning of the millennium. But he will *judge the quick and dead at his appearing and his kingdom.* 2 Tim. iv. 1. At the day of Judgment and perdition of ungodly men he will burn, dissolve, melt, the heavens and earth which are now. And then "we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness." 2 Pet. iii.

"When the Lord Jesus is revealed in flaming fire taking vengeance on them who know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. i. 7—19. I ask if there is any exception here made, in the favor of some of the best of the heathen, and of the whole Jewish nation who shall then be alive. None at all. But he will take vengeance on them that know not God, (the heathen,) and obey not the gospel of our Lord Jesus Christ, the Jews. For the Jews certainly have not obeyed the gospel. If they have not, when Christ comes, they never will: for they shall then be *punished with everlasting destruction* from the presence of the Lord.

Again, Rom. ii. 3—16, the apostle assures us that in "the day of wrath and revelation of the righteous judgment of God," "in the day when God shall judge the secrets of men by Christ Jesus," he will, because there is no respect of persons with him, render to every soul of man who doeth evil, indignation and wrath, tribulation and anguish, **TO THE JEW FIRST** and then also to the Gentile. Is there any provision here for the safety of the Jews and the best of the

heathen? None! But EVERY SOUL of man who doeth evil must endure the threatening.

Once more: The world is to be burned in the day of judgment: and where will the wicked be then? Malachi answers, chapter iv. 1, "For behold the day cometh that shall burn as an oven; and ALL the proud and ALL that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that is shall leave them neither root nor branch. Will Bible Reader here find an exception of the proud Jews, and wicked unconverted heathen? No; all these will be burnt, root and branch. But when is this to take place? When the Lord makes up his jewels. Mal. iii. 17.

Bible Reader some how or other seems to be in the fog. He, by his quotation, admits that the new heavens and earth and Jerusalem of Isaiah lxxv. will be at the beginning of the millennium, and argues that there will be births and deaths, if I can understand him; and that in this new earth, a sixth part of Gog is to be left to multiply a thousand years. And at the end of that time, after having been ruled by the saints, they shall rebel, and fall beneath the vengeance of heaven and be burned up; and then another new heavens and earth, that of Rev. xxi. 1, will appear, in which there shall be no wicked left. But it so happens that the Lord calls on us to rejoice FOREVER in that he will create as predicted by Isaiah. But if it is to continue only a thousand years, our joy in it must cease at the end of that time, and be placed on that which John predicts. So the text in Isaiah should rather read, "Rejoice a thousand years in that which I create."

Isaiah also says, lxxv. 19, of Jerusalem, "the voice of weeping shall be no more heard in her, nor the voice of crying." So likewise Rev. xxi. 4. "God shall wipe away all tears from their eyes." There shall be "neither sorrow nor crying." Isaiah says, "there shall be no more an infant of days, nor an old man that hath not filled his days." Surely this must be immortality. Rev. xxi. 4, says also, "there shall be no more death." The two states are most certainly identical, and must both be eternal. So that after all, Brother Miller is not so wide of the mark as Bible Reader imagined. For we have already shown that the wicked will be destroyed at Christ's coming and we will only add one more text to show that when Zion, or Jerusalem, as here predicted is made, "her people shall be all RIGHTEOUS." Isa. lx. 21.

J. LITCH.

THE BRUISING OF THE SERPENT'S HEAD.

The next thing that urges itself on our attention is the promise, that the seed of the woman shall bruise the serpent's head, or the principal seat of his life: the head of the serpent thus importing the kingdom of Satan. We inquire, has this promise been fulfilled? Has the kingdom of the devil been destroyed? Was his head bruised when Jesus arose from the dead? Then, indeed, did the Captain of salvation spoil principalities and powers, and lead his chosen people captive, whom Satan had led into captivity, Eph. iv. 8: but was his kingdom then destroyed, and his power utterly taken away? If so, what is meant by that wicked, who was to be revealed, and that kingdom, which was to rise under the mask of Christianity, by which millions would be led into destruction and perdition? 2 Thess. ii. Was not Satan to be the grand mover of rebellion against the Lord and his Christ, in the

Christian dispensation apostasy, as he had been in all dispensations from the beginning? When the rise, progress, and reign of the man of sin is spoken of in the New Testament predictions, are not all represented as wrought by the power and subtlety of the old serpent? If his head was bruised, his power taken away, and his kingdom destroyed, how could he work "with all power, and signs, and lying wonders?" 2 Thess. ii. 9, 10. All who have been saved, from the beginning, have been delivered from the snare of the devil, and released from his power and influence. "The prey has been taken from the mighty, and the lawful captive delivered. Isa. xlix. 24. And, towards the close of his present career, there shall be a consumption of his kingdom, by the circulation of the Scriptures, and the spread of gospel light. Yet he shall be destroyed by the brightness of the coming of the Son of God, 2 Thess. ii. 8.

In every dispensation, the serpent has shewed his wisdom, in imitating the worship of God; yet in such a way as to blind the eyes of his deluded worshippers, lest the light of the glorious gospel should shine unto them. And the apostles, who were "not ignorant of his devices," and who watched his workings, speak of him as clearing new ground, and taking another stand in the Christian dispensation. He takes holy orders; and, instead of the old serpent, standing up for the mummeries of heathen superstitions, we have an angel of light, or a minister of the Christian religion, 2 Cor. xi. 13-15. Not an angel of gospel light, and a witness for gospel truth; but a preacher of another gospel, a perverted gospel, Gal. i. 6, 7, destructive of the souls of men, Gal. v. 4. Not an angel of light, who submits to the Son of God, as head over all things to his church; but one who "opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple (church) of God," and in his usurped throne, "shewing himself that he is God," 2 Thess. ii. 4. Not an apostle of Christ, bowing to his sceptre; but in the seat of Christ, declaring himself the prince of apostles, and giving commission to "false apostles, transforming themselves into the apostles of Christ, whose end shall be according to their works."

If the serpent's head is bruised, why is the church exhorted to be clothed in the armour of righteousness? Is the soldier of the cross one who beateeth the air, having no enemy to contend with? No: "For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places," Eph. vi. 12. Although Satan is thus permitted to work, yet his time is limited; and "he knoweth that he hath but a short time." For, "The God of peace shall bruise Satan under your feet shortly," Rom. xvi. 20. But when shall that be fulfilled, which was connected with the first promise of mercy? Even when the Lord Jesus shall be revealed from heaven. He shall destroy Satan "by the brightness of his coming." Then the stone, cut out without hands, shall break the great image (the kingdoms of Satan,) to pieces, Dan. ii. 34, 35. The rejected stone shall fall upon the empire of the prince of darkness, and grind it to powder.

What is the bruising of the serpent's head, but the destruction of all the ungodly with Satan, when our Lord returns, Isa. lxxiii. 1-6; Rev. xx. 1.

THE DAYS OF NOAH LIKE TO THE DAYS OF THE SON OF MAN.

The history of Noah bears a strong resemblance

to the day of Christ. For, "As it was in the days of Noah, so also shall the coming of the Son of man be." Matt. xxiv. 37. The earth at that time became so defiled with sin, that God thought fit to wash it by the waters of a flood; and the seed of the serpent became so perverse, that the Judge of all the earth pronounces upon them sentence of death. Previous, however, to the execution of the vengeance written, God sends a warning voice by Noah, and contrives at the same time for the preservation of the chosen few. By God's command, "Noah prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith." Heb. ii. 17. He preached, warned, builded, and finished. "The world of the ungodly," intent upon their pursuits, neglect the warning voice, and turn a deaf ear to the report of impending judgments: or, if they had observed the labors of the patriarch and prophet, it was with the smile of derision, at the undertakings of the fanatic. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." Matt. xxiv. 38, 39. The Son of man, too, has prepared an ark of refuge, to the saving of his church; and, during his labor of love, "was despised and rejected of men," He has sent out the invitation to sinners to fly to him, and be saved from the wrath to come. With his gospel sent into all nations, as a witness unto all, he hath sent out the warning voice—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 6, 7. Though warned by judgments, signs, and witnessess, the world shall be found as in the days of Noah. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke xviii. 8.

When the appointed hour came, and all the guests were entered into the ark, the Lord shut them in. Then were the windows of heaven opened, and the fountains of the great deep broken up. The inhabitants of the earth perished; but Noah, in the ark, rode safely and securely on the top of the waves. So also, when the chosen people of God, whom he hath delivered from the wrath to come, are brought unto Christ, during the present dispensation, the Lord shall shut them in, and make a display of his protecting and preserving power: for thus saith the Lord, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. xxvi. 20, 21. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings." Mal. iv. 1, 2. To meet their coming Lord, shall all the church of God be caught up, both they who fell asleep from the beginning, and all who are alive and remain unto that day; and, under the shadow of his redeeming wings, they shall be preserved from the fiery deluge, which shall consume and sweep away all earth's inhabitants. 1 Thess. iv. 15-17; Isa. xxx. 29, 30.

The world renovated and restored, was given to Noah and to them who were saved with him in the ark, and this by an unchangeable decree and covenant. From the ark in which they were saved, they came down to possess the gift of a merciful and benevolent Preserver. And to the redeemed of the Lord shall be given the new earth, which shall be raised out of the ruins of the present. "But the day of the Lord cometh as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up: nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 10, 13; Isa. lxi. 17; lvi. 22. The earth is promised as an inheritance to Christ, and his saints. It was created by Christ, and for him, Col. i. 16. Is it in the possession of Jesus and his redeemed at the present time? No. It is possessed by the usurper, and the seed of the serpent; but they shall be dispossessed. "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. And the heirs of promise shall inherit it. "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The Lord knoweth the days of the righteous; and their inheritance shall be forever." "For such as be blessed of him shall inherit the earth: and they that be cursed of him shall be cut off." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Psalm xxxvii. 9, 11, 18, 22, 34. "Blessed are the meek; for they shall inherit the earth." Matt. v. 5. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom. Luke xiii. 32. But what earth shall the saints inherit? Is it the present earth, defiled with sin under its inhabitants; groaning under the curse, and covered with the slime of the serpent? Would this be a habitation meet for the glorified church? No. The present earth shall be dissolved by fire; but "we, according to his promise, look for a new earth, wherein dwelleth righteousness"—an "earth filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii. 14. To this the holy city shall come down, Rev. xxi. 1, 2.

THE HOPE.

The resurrection of the just, the coming of the Lord Jesus in his own proper glorified person, and eternal life, constitute the real objects of the Christian's hope.

We are thus explicit on this subject because we have found many who say they "have got a hope that their sins are pardoned." There neither is nor can be such a hope. Hope has always a future object; and pardon is never promised to sinners as an object future to those in the christian state. What a person has, he cannot hope for. He that hath his sins forgiven cannot hope for forgiveness. The Christian's hope for which he is commanded always to furnish a reason, or to be ready to do it, is not pardon nor justification, regeneration nor sanctification, but eternal life at the coming of the Lord.—*Mill. Har.*

ROMANISM IN ENGLAND.—The pope has addressed a letter to "his beloved son the Earl of Shrewsbury," in which he expresses the hope that the light of divine faith, i. e., popery, will

again shine, as of old, upon the minds of the British people, and that the long lost sheep may come back into the fold of Christ. With this view his holiness has paternally divided the kingdom into eight apostolical vicarages, with a bishop to each.

SIGNS OF THE TIMES.

BOSTON, MAY 15, 1841.

OUR OWN AFFAIRS. As every good cause is necessarily connected with the character and conduct of its advocates, we deem it necessary once for all to make a few statements relative to the affairs of our paper, as connected with the glorious doctrine of the second advent of our Lord Jesus Christ. We will just notice a few of the

FALSE STATEMENTS CIRCULATED AGAINST US.

Of speculation. Money making, without regard to, or faith in the subject advocated. This charge was circulated by two ministers of the gospel, as a certain proof that our enterprise is all a humbug. They found it upon a false report relative to our arrangement with Messrs. Dow and Jackson, our printers. They are excellent, and faithful men in their business. Neither of them profess the faith that we advocate. They are only the Printers. We are alone responsible for the paper, and its contents. Our arrangements have been alike honorable, and satisfactory to each other. The following testimony will shut the mouths of calumniators.

The subscribers, as an act of justice, wish to say to the friends and patrons of the 'Signs of the Times,' that in all our arrangements with the editor, we have found him prompt and honorable.

DOW & JACKSON.

May 5, 1841.

MONEY MAKING. We have devoted one year's indefatigable effort to get up, and establish the "Signs of the Times." Our accusers could not be hired to do the service that we have performed for \$500. And yet we have not realized one penny. This is our speculation. Terrible, very terrible!

We have now published four numbers of the 2d volume. The prospect thus far, is, that we shall fare something as we did last year. The printers will be paid. The Agents will be paid. The Editor will make all the money there is left IF there is any. We hope there will be, for the sake of those who are dependent upon us for bread. While our enemies are seeking to destroy us by slander, let our friends sustain us by their subscriptions.

But, then, it is by the Books he speculates. Oh! That is it! is it? Well; a word about the Books. We have prepared several books for the press, such as we believed would do the church and the world great good. As yet the sales have not been sufficient to meet the expense of publication. Our labor is unrewarded as in the editing of the paper. This is the way we make money on the books.

But you will make money by future sales. Well, we hope to get something for our labor. Will you deny me the reward of honest industry? But what do you want money for, if the world is to come to an end in a few years hence? Why, we must live till that time, and as we are dependant for our daily bread, on our labors, we must look to the rewards of honest industry for it. Well, you don't need any thing more than what is absolutely necessary. Very well: we do not ask for it. We have not got it,

If we should be taken away from our wife and little ones, they would be left penniless this very hour.

We fear that our friends will think us in error for thus condescending to notice the cavilings and scoffings against us. We justify ourself only on the ground of saving the cause, (not ourself,) from injury.

It would seem that most of our opponents have no means of meeting our arguments or reasons for the doctrine of the advent near. And so they slander and cavil.

Mr. Miller don't believe his doctrine. Why? O he wont gamble away his farm, and turn his family out of doors!!

The Editor of the "Signs of the Times" does not believe it. Why? Oh! he has devoted himself to the advocacy of the cause between one and two years, under scoffs and contumely; without compensation!!

There can be no honesty, no disinterestedness, no virtue, no love of truth; Why? Because they have none themselves! They judge out of their own hearts!

AN OPPOSING ARGUMENT.

The most weighty objection which has been usually urged in my hearing, against the doctrine of the second advent at hand, is the increase of infidelity or unbelief in the Scriptures, which it will naturally occasion at the passing away of the time, supposed by some of our number to be revealed for the coming of the event.

To sustain this objection, it has been frequently reported that some who have given heed to the theory of its coming about "1843," have threatened to "burn their Bibles," should they witness the passing away of that period without seeing the event.

Before answering this objection, it is proper to state the fact, that there is no knowledge of such a threat's being uttered at all by any advocates of the advent near. The report of such a threat, is confidently asserted to have originated only with the opposers of this doctrine, and to have been propagated only by them. Its origin is said to have been as follows: An opponent of the doctrine, was invited to open a meeting by prayer, before a lecture on the above subject. In the prayer, was a petition that men might "not be left to burn their Bibles," as the consequences of not witnessing the event at the time supposed by the speaker, to be foretold for its coming. On hearing this petition, it was somewhat natural to draw the inference, that the person praying had himself heard actually of some such case, or cases; and many being quite naturally willing to understand it so, it soon became quite natural that such a report arose. So it is quite natural to expect such things reported to oppose the doctrine, till, as the lightning, the Son of man shall be revealed, whether it be in 1843, before, or after this period.

But why should such fears of increased infidelity from this source, be indulged? So far as I can learn, and I have had considerable opportunity to know, all who have been led seriously to give heed to the doctrine of the coming of the Lord near, are actually looking out for it near; and will continue so to look for it, till it comes, whether it shall be in 1843, or not. Of course, they are not the persons to be made infidels by the heed they are giving to the expected near coming of their Lord to judge them in the presence of the assembled universe. And

shall it be said that the propagation of the kingdom at hand, shall tend to the increased infidelity of others who give no heed to it? Surely the sober and investigating professed Christian, who affects to pity the weakness of others, considering the event near, will not be tempted to infidelity by witnessing the public exposure of the weakness of others at the close of 1843, should they live so long, any more than when witnessing such an exposure at any former period. And how shall unbelieving scoffers at the advent near, who give only a scoffing heed to the doctrine, become any more such, should they live three years more without being called to stand before the Son of man? There have, heretofore, been periods passed by, at which certain persons had publicly taught that the Messiah would return to his people on earth, and we have not learned that infidelity was increased either with the believers or unbelievers of the fictitious theory, at its going by. And does not the manifest weakness of this alleged strong objection, betray the weakness of the cause, or theory, which leans for support on a position so unfounded? J.

MR. MILLER, the millenarian, continues to excite considerable interest by his new theory of the millennium, throughout New England. He meets with violent opposition, and has to suffer many hard sayings and biting reproaches from the clergy. Whether his theory be true or false, it can never be put down by such indiscriminate denunciation, as the haughty kingdom of the clergy continually pours out upon him. We lack confidence in the correctness of his views, but we admire his independence of mind, and the integrity of character which he evinces.

TIME will prove or disprove the truth of his theory in less than three years. 1843 will render up a judgment for or against him. He has a short race to run, which will terminate in sad disappointment or great glory.

The "Signs of the Times," published in Boston by Joshua V. Himes, abounds in articles from the pen of Mr. Miller and other correspondents, among whom, we recognize James A. Begg of Glasgow. Should the "Signs" fail to point infallibly to 1843, it will at least elicit much light, which will be turned to a useful account, by the thinking and practical. In all these speculations, however, there is danger of too much abstraction, followed by a neglect of the weightier matters of faith and practice.—*Ch. Pub.*

We fully agree with the editor of the Publisher that there is great danger in following vain speculations, to the neglect of the weightier matters of faith and practice. But in making known the power and coming of the Lord, we do not follow "cunningly devised fables," or "speculations." We have the plain, practical testimony of Jesus and the apostles on this subject, which if we follow, will lead to all "holy conversation and godliness." Ed.

UNION AMONG CHRISTIANS.—"Behold how good and pleasant it is for brethren to dwell together in unity." How pleasant? For brethren of the same faith, to live in brotherly affection! How pleasant to see the ministers of Christ united in heart, and in all their labors and efforts to promote the general welfare of the Church of Christ! How pleasant, to see a Church united with their Pastor and happy in the blessings of christian love! It is like the dew of Hermon that descended upon the mountains of Zion where the Lord commanded his blessing even life forever more.

TO CORRESPONDENTS. Father Ward has sent us a communication of 23 pages, closely written; in

reply to his namesake. We shall do the best we can to give him a hearing; but we must divide his article into several numbers if we publish it. A "Lover of Truth," must give his name before we can publish his article. We have had several anonymous communications making requests—and presenting questions; but wish to assure all that we do not notice such, unless we are sure that they are sincere seekers of good. Those who write for publication, should be careful to avoid all ludicrous anecdotes, or illustrations. Some things have found their way into our paper through our correspondents, with which we are deeply mortified. It was, however, through mistake. They were to have been suppressed. It will be done in all cases in future.

COMMUNICATIONS.

A REVIEW OF ELDER LEVI HATHAWAY'S LETTER ON THE RETURN OF THE JEWS.

From the Christian Herald.
CHRIST'S SECOND COMING.

I have had a very deep exercise of mind, for a year and a half past, on the great and important subject of the second coming of our Lord and Savior, Jesus Christ. And while I have been searching diligently the word of God, and also looking at the signs of the times, I am led to believe that the coming of the Son of God draweth nigh. I have felt a deep interest in all that I have read on this subject. But I am not prepared as yet, to fully subscribe to all that I find written on this great matter. I think that some of our modern writers have made a mistake in their application of the two last visions of Daniel. They have supposed that these visions are a prophetic history of the church. Now I am of the opinion, that the great burthen of that prophetic history has reference to the nation of the Jews.

I find that many of my brethren have taken Daniel's date of 2300 prophetic days to fix the day, and hour, when the Son of God shall come the second time. But brethren, this will not do; for Christ declared that of that day and hour, knoweth no man, nor angel, neither the Son. Now if the 2300 prophetic days in Daniel viii. 14, refer to the second coming of Christ, surely the angel Gabriel did know the day and hour when the Son of God would come. But I believe that Gabriel was sent unto Daniel to give him a plain, simple history of what should befall his people, (the Jews) in the latter days. And he informed him, that from the going forth of the commandment to restore and to build Jerusalem, there should be 2300 days, or years, to the end of their national troubles in their captivity; and that then the Sanctuary, the holy mountain of Daniel's God, or the old land of Canaan, should be cleansed, (see Exodus xv. 17.) that is, taken from the Gentiles and given to the seed of Jacob to possess.

Our Lord declared unto the Apostles that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. (Luke xxi. 24.) Then of course Jerusalem will be rebuilt.

Again; Paul says, "I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall

come out of Sion the Deliver, and turn away ungodliness from Jacob." Rom. xi. 25, 26.

If brothers Miller and Litch have fixed on the right starting point, then we may expect that in 1843 the proclamation will go forth from the Congress of Sovereigns of Europe, to the Jews to return to their own land.

And soon after the Jews shall return to their own land, will commence such a time of trouble among the Gentile nations of the earth as the world has never witnessed. Then will the unclean spirits, like frogs, come out of the mouth of the dragon, (the pagan world) and out of the mouth of the beast, (the nominal christian world) and out of the mouth of the false prophet, (the Mohammedan world.) Rev. xvi. 13. And these spirits of devils will quickly gather together all nations, (or armies of the nations,) to that great day of God Almighty.

Behold, therefore, the goodness and severity of God; on them which fell, severity; but towards thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off." Rom. xi. 22. When the Lord turned from the Jews, (as a nation,) to the Gentiles, he gave them up to madness; and so, when the Lord shall turn from the Gentiles to bless the Jews again, God will give up the Gentile nations, in like manner, to madness. And when these scenes of consternation and distress shall come upon the nations of the world,—O, then, ye saints of the Lord, lift up your heads, and rejoice, knowing that your redemption draweth nigh. Then, (in my humble opinion,) will such a day of bright glory burst upon this earth, as the world has never witnessed. Then will God's oath be fulfilled, that he swore unto his servant Moses, saying, "as truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21.

LEVI HATHAWAY.

West Mendon, Monroe Co. N. Y. }
March 26, 1841. }

MILLER'S REVIEW OF THE ABOVE LETTER.

DEAR BROTHER HIMES:—I have safely arrived at home, after an absence of three months; worn down with fatigue, and almost exhausted with anxiety of mind. I feel unable to take up my pen, even in defence of the glorious truths which God has spoken of Zion. But when I read such sentiments as are thrown out to the world in the "Christian Herald," of April 15, 1841, under the signature of Bro. Levi Hathaway, I must show his errors. He states first, "that some of the modern writers have made a mistake in their application of the two last visions of Daniel." They suppose these visions apply to the church. "Now (he states) I am of opinion, that the great burthen of that prophetic history has reference to the nation of the Jews."

Now that Daniel vii. 7th and 8th verses have reference to the Roman Government, all must agree. Verses 9 and 10, have a particular reference to the "glorious appearing of the great God and the judgment of the saints." See the Angel's explanation, verse 22.

Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

The 11th verse is the destruction of the Roman kingdom, explained by verse 26.

But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

The 13th verse is the second coming of Christ, and the 14th is the kingdom given to the saints, out of all nations, not the Jews only, but all peo-

ple, nations, and languages, should serve him; explained verse 27.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

The next vision is like unto this one; so Daniel says, viii. 1, "after (or like unto) that which appeared unto me at the first." The same fourth kingdom is spoken of in the 8th chapter, 9 to 12 verses inclusive, explained in the 24th verse.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

Destroy the people of the *holy ones*, i. e. of God and of Christ. Now can this be the nation of the Jews? Read John viii. 44, Acts vii. 51. Can these be the people of God and of Christ? Again see Isa. lxxv. 15, Hosea i. 10, ii. 23, 1 Pet. ii. 10, Rom. iii. 29. Surely brother Hathaway doth not understand the covenant of grace, revealed to Abraham, "in thee shall all the nations of the earth be blessed." See also Dan. xi. 32—35. Can these texts apply to the Jew? Do they know their God? Are they strong and do exploits? Do they instruct many? Are they tried, purged, and made white even to the time of the end? And what end? See also Daniel xii. 1—3.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise, shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever.

Are the Jews, as a nation, written in the book? What book? Will those who sleep in the dust of the earth awake? Is the Jew to have the first resurrection? Rev. xx. 6, 1 Cor. xv. 23. Then why did Paul try to convert the Jew? He is better off in his unbelief, than we who believe. It is all Judaism, and I am really ashamed of Christian ministers who fall into this condemnation. They have not read Paul's reasoning, Rom. ii. 28, 29, iv. 9—17, ix. 6—8.

In his next paragraph, Bro. H. has misrepresented "many of his brethren," by saying, they "have taken Daniel's date of 2300 prophetic days to fix the day and hour when the Son of God shall come the second time." None have pretended to tell the day and hour. I hope, therefore, he has the love of truth so much at heart as to confess this mistake. He then tells us what he believes. "That Gabriel was sent to tell Daniel what should befall his people (the Jews) in the latter days," and "that then the sanctuary, the holy mountain of Daniel's God, or the old land of Canaan should be cleansed," and quotes (Exo. xv. 17.)

Now as it respects the people here meant, it cannot mean the carnal Jew for they are cut off are no more a people, neither a holy people, nor a people of God at all. And as it respects the text which Bro. H. has quoted in Exodus xv. 17. It was *all fulfilled* when Joshua led the children of Israel into Canaan. See Joshua xxi. 45.

There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

Josh. xxiii. 15. Therefore it shall come to pass that as all good things are come upon you, which the Lord your God promised you: so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

His next paragraph contains a quotation from Luke xxi. 24. "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." and then he draws a conclusion which is not warranted by the text or context, "Then, of course, Jerusalem will be rebuilt." How does he know this fact? Does it follow? No. What then? I answer, "And then shall they see the Son of man coming in a cloud with power and great glory." Now suppose I should say, "Jerusalem shall be trodden down of the Gentiles until the end of the world?" Would this argue that it would be built after the end of the world? No, by no means. I will then prove that the "times of the Gentiles," is the end of the world. Matt. xxiv. 14. "And this gospel of the kingdom shall be preached in all the world (*among all Gentiles*) for a witness unto all nations (*Gentiles and Jews*), and then shall the end come." See Matt. xxviii. 19, 20. "Go ye therefore and teach all nations," &c., make disciples or Christians of them, "and lo I am with you alway, even to the end of the world." This then is the "time of the Gentiles" the end of the world. See also the parable of the tares and the wheat, Matt. xiii. 24—43. They are to grow together, good and bad, Jew and Gentile, until the harvest. And the harvest is the end of the world. Then instead of God turning from the Gentile to bless the unbelieving Jew, contrary to every gospel promise, he will come to bless his people, and save them out of all nations wherein they have sinned. And then he will burn up the chaff with unquenchable fire.

How inconsistent are our gospel teachers at the present day; the veil of Judaism is not taken away. It is but the policy of the arch foe, to keep the Jewish veil on the face of the Jew, and to prevent the Christian from "looking for the glorious appearing of the great God and our Savior Jesus Christ;" and so that day shall overtake them as a thief in the night. For surely if the typical priesthood is to be restored, after the more perfect Priest has entered into heaven for us; and if the ceremonial law is to be reared up again, after Christ blotted it out and nailed it to his cross; and if old Jerusalem is to be built again, after the new Jerusalem which is the mother of us all, Jew and Gentile, has been preparing more than 1800 years, John xiv. 2, 3, and if the old covenant promises are to be realized, Heb. viii. 13, after we have come to the Mediator of the new and better covenant, Heb. xii. 24: then our High Priest in heaven is not an everlasting priest, and the cross has not power to blot out the law which was against us, and we have no warrant that it can blot out our sins. Then, too, we may look in vain for a new Jerusalem, while the old is yet standing. Then how can the gospel covenant be an everlasting and a better covenant, when the Jewish is to succeed the gospel, and afterwards be restored.

These are some of the difficulties which Bro. Hathaway and all other Judaizing teachers must and ought to meet fairly before they pretend to teach others the things which we are to look for from heaven. Certainly they say, "my Lord delayeth his coming," in consequence of the unfulfillment of the things which they assert must first come to pass.

Be not deceived, brethren, Daniel's people are

a holy people, they are the people of God; in the latter days, Peter perceived that out of every nation, he that feareth God, and worketh righteousness is accepted with him. "God is no respecter of persons." Be not led astray, my brethren, there is no difference between Jew or Gentile, Acts xv. 9.

And put no difference between us and them, purifying their hearts by faith.

Rom. iii. 22. Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference.

Rom. x. 12. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

And when your Judaizing teachers tell you that God will turn again to the Jews as a nation; (for he has never turned away the gospel from them, for if they continue not in unbelief, they may be grafted in with the Gentile.) follow them not, lest you too may be found with a veil of Jewish tradition when Christ shall come; "but ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thes. v. 4.

Low Hampton, April 21, 1841.

BIBLE CLASS LESSONS.

LESSONS III.

THE EMBLEMATIC REPRESENTATIONS OF THE VISION.—Daniel vii. PART FIRST.

Ver. 1. At what time was this vision presented to Daniel?

Ver. 2. On what did the four winds strive?

Ver. 3. What came up from the sea? What did the four beasts represent?

Ver. 4. What was the description of the first beast? The second? The third? The fourth?

Ver. 7. How many horns had the fourth beast?

Ver. 8. What came up among them? What happened to the other horns? What was the character of the little horn? What is described in the ninth and tenth verses? What is said of the horn and beast in verse 11th? What is related in verse twelfth?

Ver. 13. What was given the Son of man when he thus came in the clouds of heaven? How long is his dominion to endure? Is it not clear that the kingdom of Christ was not set up at the time of his first advent? Should we look for it before his *second and glorious appearing*? Can there be any such thing as a reign of the saints without the presence of the King? Is not this whole vision utterly irreconcilable with the idea of a temporal millennium after the destruction of the beasts and before the second coming of Christ?

PART SECOND. *The divine interpretation of the emblems.*

Ver. 15. What effect did the vision produce on Daniel?

Ver. 16. What did he ask? What was his success?

Ver. 17. What did the divine messenger say the four beasts were? What do you understand by the term king in this place, one king, or a kingdom and dynasty of kings? (See verses 18, 23, 24.) Are these four kingdoms the same as those represented in the dream of the metallic image, chapter ii.

Ver. 18. Who shall finally take the kingdom? Is the kingdom of the saints and the Son of man the same? What did Daniel ask in the 19th verse? What was the answer? (verse 23.)

Ver. 20. What did he wish to know in this verse? What did the ten horns represent?

(verse 24.) What was the character of the little horn? How many of the first ten were to be plucked up before him?

Ver. 25. What was he to do? What was to be given into his hand? For how long a time?

Ver. 26. What was to happen to the little horn, to mark the termination of the time, times, and dividing of time? Was the power to be exterminated then or have a farther existence? For how long a time was it to be dying of consumption after the taking away the dominion?

Ver. 27. What was to take place at the end spoken of verse 26? Does the vision thus far give us any intimation how long it would be from the taking away of the dominion of the little horn, to the end, when the saints will possess the kingdom?

To be Continued.

BACKWARDNESS OF PASTORS ON THE SECOND ADVENT.

Above all other classes, it would naturally seem that pastors of churches would be preaching unceasingly this doctrine of the kingdom at hand, if it be indeed scriptural. It would surely be their appropriate work, and standing at the very head of their high commission, "As ye go, preach, saying, the kingdom of heaven is at hand," "Repent ye and believe the gospel." And yet it is believed, that pastors as a class are now the most backward of all classes of evangelical believers, to lift up their voice in the promulgation of this blessed and most awakening and most comforting doctrine. While we are now very sanguine in their being wrong, and without a reasonable excuse for their frequent opposition, or backwardness in this matter, there are several facts, which if duly considered, should make us charitable, rather than severely censorious towards them, in all we have to do in our desired loud blowing the trump of alarm, "in all the holy mountain."

1. Several of us have heretofore, as pastors, done just as they are now doing in regard to this subject: and though perhaps none attempted to wake us to it, we should doubtless have treated it no better than they have; had it at first been presented and urged upon our minds, in all circumstances as it has upon theirs.

2. As in our own case, they have been educated even under their best religious impressions to consider the doctrine of Christ's near coming to judgment, to be most visionary, superstitious and unscriptural, verifying the old adage, "That which is bred in the bone, stays long in the flesh."

3. Most of them, especially those who have been considerable time in their office, have naturally done more in teaching the opposite doctrine of Christ's coming to reign in this world a long time before the judgment, than any other class. Of course they have become more established in the opposite opinions by their own arguments, than others who have not thus felt themselves called to teach the opposite theory. So much of this has come under my own observation, in my travels, that I have long learnt to expect of the most aged and respectable pastor the greatest backwardness to give any heed to this now supposed heretical doctrine, as taught by Paul and others, of "Jesus and the resurrection."

4. There is in pastors, as well as in ourselves and others, a remaining root of pride, or something which naturally hinders their receiving and expressing that conviction of a gross mis-

take in a leading sentiment of their own theory, which must precede their taking hold of this doctrine and cause.

5. Our own convictions, feelings and labors on this subject, have been progressive and from small beginnings; and are, even now, by no means like those of the first Christians. Then why should we not be charitable and still reform ourselves, rather than denounce others, whom we would convince of errors which but recently we were holding ourselves, though now we consider them dangerously heretical?

6. Pastors generally, who are sustained by their people, are so much thronged with the present multiplied duties of their office, that though they would, they seem to find almost no time to examine into the merits of this supposed new doctrine for themselves. Mr. C. an Episcopalian Pastor of Philadelphia, near three years ago, said to me,—"Laymen and ministers without charges, must first give this matter a thorough searching out, since we who are pastors are constantly under such a pressure of parochial duties, that we have no time for doing it."

7. Pastors who have recently become professedly and in full, convinced of the truth and importance of the doctrine of Christ and his kingdom at hand, as I have learned, in many cases, feel themselves incapable of profitably preaching it; for want of more study and a better understanding of it; as expressed by Mr. R. of Philadelphia, when I urged him to the work of faithfully presenting this blessed doctrine; he said, "You must allow me time for first studying and understanding it so that I can present it profitably when I undertake it."

8. Pastors are under the severest temptations, many times, to be slow in coming to this work, from the opposite views of some of their leading supporters, who would consider them visionary, weak, and unfit for pastors, should they advance this doctrine. In addition to some personal experience on this point, I saw a specimen of it recently, in New England, where I had preached the doctrine during a Sabbath and evening, apparently to the satisfaction of the experienced pastor; and, as he trusted, to the satisfaction of his people also; so that he had appointed for me three more lectures among his people. But before retiring to rest, one of his principal members came in upon us, so highly excited, and so jealous toward myself, that he could not be appeased;—with which the pastor was broke of his rest during the night.—Next morning another leading brother sent him in the first copy, he ever saw, of the *Signs of the Times*, containing our second advent Conference Proceedings, &c. which the pastor considered further ominous of disturbance. Perceiving his embarrassment, I proposed leaving at once; for him to fulfil my appointments, and to settle the matter with his people in his own way. To this, he immediately assented, and then kindly helped me to a conveyance further on my way.

9. Pastors generally are more ecclesiastically hedged up in their way of taking hold of this work, if they would, than any other class. They must belong to the Presbytery Association, Conference Classes, or some other such organization. These ecclesiastical bodies, though their creeds are with us, are supposed quite generally to consider a man as a heretic, and worthy to be treated as Mr. Miller has been, who shall teach that the apocalyptic millenium is to be personally with Christ, in the heavenly state, forever and ever. Under such circumstances, a pastor is severely tempted, either to

discard the doctrine openly,—to think of it only secretly,—or attempt to forget it altogether. If, therefore, these ecclesiastical stumbling blocks could be removed, might we not, after all, anticipate the soon coming to this help of the Lord against the mighty, of a powerful phalanx of those whose way is yet hedged up, and seemingly with their ecclesiastical connexions?

Of course, we should be far from despairing of the cordial and hearty co-operation of thousands of our pastors in due time. Though at present they, as a class, are slow to move in this great work, they have, many of them, certainly exhibited more self-denial, in going to, and continuing in their work, than any other class of literary men. And though they were, at first slow to move in certain other reform enterprises, they have, in due time, moved efficiently; and if as humble fishermen, a few individuals as pioneers, shall truly follow the blessed Master's example and directions, in preaching the kingdom at hand: there is apparently no doubt of their soon moving, and moving efficiently, in this cause also, though it be to the jeoparding of their lives, that they may win Christ, and "be found of him in peace, without spot and blameless."

As we need, ourselves, they also need martyr's spirits, and then at once the grace of God will be sufficient, and every mountain of difficulty will be removed and cast into the sea. Let us, then, who profess to be already more free, and to have received increase of faith, be careful that in all things we show it by our increased well-directed labors, and most earnest prayers for the immediate preparing of the Lord's way, that he and his kingdom may come quickly. J.

CHRIST'S SECOND COMING.

The Lord shall come! the earth shall quake;
The mountains to their centre shake;
And, withering from the vault of night,
The stars withdraw their feeble light.

The Lord shall come! but not the same
As once in lowly form he came;—
A silent Lamb before his foes,
A weary man, and full of woes.

The Lord shall come! a dreadful form,
With rainbow wreath, and robes of storm;
On cherub wings, and wings of wind!
Appointed Judge of all mankind.

Can this be He who wont to stray,
As pilgrim, on the world's highway;
Oppress'd by power, and mock'd by pride,
The Nazarene, the crucified?

While sinners, in despair, shall call,
"Rocks, hide us; mountains, on us fall!"
The saints, ascending from the tomb,
Shall joyfully sing, "The Lord is come."

HEBER.

THE FIRST RESURRECTION.

REV. XX. 5.

Wake, wake, the cheerful harp and voice;
Let earth, and sea, and sky rejoice;
From mount to mount, let praises fly,
And the far echoing woods reply.

Rejoice all creatures on the earth,
And bless the hour which gave you birth:
Let hymns of praise to God ascend,
And every knee in homage bend.

The long expected hour hath come,
And Jesus brings the ransomed home;
Around his throne shall loved ones meet,
And fall and worship at his feet.

SIGNS OF THE TIMES.

BOSTON, MAY 15, 1841.

GENERAL CONFERENCE

OF CHRISTIANS EXPECTING THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

The followers of the Lord and his apostles, who entertain the blessed hope of the glorious appearing of the Great God and our Saviour Jesus Christ, the second time, to bring with him the resurrection of the dead in Christ, and the everlasting reign of righteousness in the new creation which he will make, are respectfully notified that a meeting will be held in the city of LOWELL, Mass. June 15th, at 10 o'clock, A. M.

The object of the meeting is to prepare the way of the Lord; to comfort one another with the promises of his coming; to call up the attention of the church to the riches of her inheritance, not in this world, but in the world to come, not in a carnal Jerusalem, but in the new Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, Europeans or Americans, who are by faith the children of Abraham.

The Conference will not be a place for controversy, or party strife, or sectarian display; and least of all, a place for assailing the great pillar of holy truth, the church, its ministry, its ordinances, or its Sabbaths; but a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the holy land and heavenly kingdom of everlasting peace and blessedness, to which our Joshua will triumphantly lead all his people beyond the swellings of Jordan.

WILLIAM MILLER,
JOSHUA LITCH,
JOSHUA V. HIMES,
HENRY JONES,
H. D. WARD.

Com. of the Gen. Conference.

LITERARY NOTICE AND PROVIDENTIAL RESCUE.

A voice to Britain and America: In a Scriptural statement of the second coming of our Lord and Saviour, which we daily pray for:—"Thy kingdom come—Thy will be done in earth as it is in heaven. Matt. vi. 10. BY CAPT. A. LANDERS. Liverpool, 1839.

The above is a tract of 15 small quarto pages, of solid scripture passages, well selected and arranged, fortelling and describing the great events of Christ's coming to judgment, both from the Old and New Testaments. From a perusal of this Tract, and a previous acquaintance with its general contents, understood as by this author, I consider it eminently calculated to assist the mind of inquirers, in understanding the prophecies generally, on this momentous and all absorbing subject.

1200 copies of this tract have recently been rescued from oblivion in this city, in a manner very providential. It appears that some friend or friends of this doctrine in England, sent these tracts to America, as "A voice to America," probably for gratuitous distribution. But no person appearing to pay duties on them, they were sold at the Custom House, after nine months, and for a mere trifle at auction; to pay duties on the bundle. So great was the need of this "voice" to wake up Americans, that there were none at the auction already awake to the subject. Of course, they were bid off, only as waste paper. Soon after sale, one of these tracts was picked up from under foot, besmeared with dirt, by a gentleman present, who, on seeing its title, and hearing of the bundle sold, carried it immediately to an acquaintance whom he knew to be interested in its doctrine. The tract was then examined, and its admonitory voice was heard. Inquiry was then made at the Custom House for the person who had purchased the bundle and providentially his name and place of residence were thus found,

and the whole were purchased of him and are now being distributed among those who before, had scarcely even heard such a "voice," or "cry at midnight"—"Behold the Bridegroom cometh," &c.

Mr. B. who rescued them, authorizes me to say, that a quantity of them has been forwarded to 107 Hanover St. Boston, where they may be had single, at 6 cts a copy. Surely the manner of the coming of this "Voice," from England to "America," seems like casting "bread upon the" rich "waters," to be found "after many days." J.

GENIUS OF CHRISTIANITY. This is the title of a new paper, published at Salem, Mass., by Elder A. G. Comings. It is open to the free discussion of moral and doctrinal questions. The editor, in relation to Baptism, Christian Union &c., defends the doctrine of the connection of remission of sins with the act of baptism, and that no union can be justly denominated *Christian Union*, unless upon the plan of Christianity as begun by the Apostles. In these particulars he has the sympathies of Bro. A. Cambell of Va. We hail every laudable effort for the increase of scriptural knowledge, and experimental and practical piety; but we dissent from the theory of Baptism for the remission of sins. With us "neither circumcision," or Baptism "availeth any thing, but a NEW CREATURE." "Prove all things, and hold fast that which is good."

\$1.00 a year in advance. Address A. G. Comings, Salem Mass.

YOUTH'S CABINET is the name of a small unpretending weekly newspaper, adapted as its name imports, to youthful readers particularly, but designed for families and schools, and edited by N. Southard, a young man whose excellent principles and amiable deportment, united with talents of a peculiar kind, eminently qualify him for such extensive usefulness. It blends instruction with entertainment. It ought to be in every school and every family. The price is only one dollar per year, in advance, or five dollars for six copies. It is published at No. 25 Cornhill, Boston, and No. 9 Spruce street, New York.—*Lynn Record.*

NEWS FROM EUROPE.

EASTERN AFFAIRS. The affairs in the East do not seem to be permanently settled; there are evidently remaining the seeds of discord, perhaps of war. Mehemet Ali evinces no promptness in acceding to all the terms of the treaty—and will probably seize the first opportunity to re-establish his power.

Advices from Constantinople to the 29th of March stated that general consternation prevailed in that capital in consequence of several couriers having arrived there with despatches announcing that the whole country about Diarbekir was in a state of insurrection. The militia had been disarmed, the civil and military authorities put to death, and the dissolution of the Osman monarchy proclaimed by the rebel tribes.—*Mer. Jour.*

SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

The objects of this paper are,

1. To promote, by free dispassionate inquiry, a more perfect knowledge among Christians with prophecy in general.
2. To make a record of proceedings and facts having a bearing upon the subjects proposed for investigation; to review publications on Prophecy

and to be a medium of general information thereon.

The Signs of the Times, is not pledged to uphold any particular views: but is conducted on the broad principle of publishing, impartially, the opinions of all, on the great questions of prophetic interpretation; providing they are written with moderate ability, and in a right spirit.

The following resolutions were passed by the General Conference of Christians, expecting the advent of the Lord. Holden in Boston Oct. 14, 1840.

RECOMMENDATION OF THE "SIGNS OF THE TIMES."

Resolved, That we heartily approve of the establishment of the paper in Boston, Mass., called "The Signs of the Times," edited by Joshua V. Himes, for the dissemination of light on the subject of the near approach of the glorious kingdom of our Lord and Saviour Jesus Christ; and we believe it calculated to do immense good to the souls of men, by leading them to a more diligent study of the Holy Scriptures, and awakening in them a more earnest desire and effort to be prepared for the great and glorious event.

Resolved, That we earnestly recommend that all our friends, believers in the kingdom near, exert themselves to increase its circulation, by obtaining subscribers among their acquaintances, and thus assist in extending the knowledge of the coming of the Lord, and leading men to a preparation to meet him.

Important Works on the Second Advent.

FOR SALE AT THIS OFFICE, 107 HANOVER ST.

MILLER ON THE SECOND COMING OF CHRIST, in one volume, nineteen Lectures; to which is added a supplement, containing a chronological Chart of the prophetic periods, with an explanation. Price 62 cts.

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SIGNS OF THE TIMES, Vol. I.—This work is neatly bound, with a likeness of Mr. Miller. It contains a history of the rise and progress of the doctrine of the Advent near in the United States, and in other parts of the world. It is a very important work for all interested in this cause. A few copies for sale at this office. Price 1.50.

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CONFERENCE REPORT. This is a very able and important document. It contains two discourses from Mr. Litch on the Second Advent—Chronology of Prophecy. One from Rev. Henry Jones, on the Restoration of Israel. Two from Mr. Miller on the chronology of the prophetic periods—Judgment. One Discourse, in three parts, by H. D. Ward, on the Millennium. 174 pages. Price 37 cts—\$25 pr hundred.

GLAD TIDINGS, by H. D. Ward.—This is an excellent work, and deserves to be better known and read.—Price 62 cents.

SCRIPTURE SEARCHER.—By Rev. Henry Jones. This is truly an evangelical work; and will be read with profit. Price 62 cents.

PRESENT CRISIS. This is a valuable little work, by Rev. John Hooper, of England. 2d American edition. Price \$5 per hundred, 10 cts single.

Various other works on the Second Advent, may be had as above. Also **BLANK BOOKS, PAPER, SCHOOL BOOKS, Steel Pens**, and every article usually kept in a Stationer's Warehouse.

MOSES A. DOW.

SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 5.

BOSTON, JUNE 1, 1841.

WHOLE NO. 29.

SECOND COMING OF CHRIST.

THE MORNING STAR.

The night is wearing fast away,
A streak of light is dawning,—
Sweet harbinger of that bright day,
The fair Millennial morning.

Gloomy and dark the night has been,
And long the way, and dreary;
And sad the weeping saints are seen,
And faint, and worn, and weary.

Ye mourning pilgrims! cease your fears,
And hush each sigh of sorrow;
The light of that bright morn appears—
The long Sabbatic morrow.

Lift up your heads—behold, from far,
A flood of splendor streaming!—
It is the bright and Morning Star,
In living lustre beaming.

And see that star-like host around
Of angel bands, attending;
Hark! hark! the trumpet's glad'ning sound,
'Mid shouts triumphant blending.

He comes—the Bridegroom promis'd long—
Go forth with joy to meet him;
And raise the new and nuptial song,
In cheerful strains to greet him.

Adorn thyself, the feast prepare,
While bridal strains are swelling;
He comes, with thee all joys to share,
And make this earth His dwelling.

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843, AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER II.

INSTRUCTION OF THE ANGEL CONCERNING THE VISION.

Daniel xi. 2.

Concluded from page 26.

"And now will I show you the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia." In this verse the Angel shows Daniel that he is now about to explain the whole mystery of the vision, by giving him a clear account of some of the most important events that should happen at the time the vision should begin. "There shall be yet three kings in Persia," signifying that four kings should pass from the stage of action, in the Persian line of kings, one then being on the throne, viz. Cyrus, before the king should arise, representing the ram pushing. The first of these kings, as I have before said, was Cyrus, Cambyses, Darius, Xerxes, or as the scripture calls the same, Ahasuerus. The fourth king from time being Artaxerxes, the same king that issued the decree to Ezra, which began the 70 weeks, and is the ram pushing, as the Angel more than intimates, by saying, "And the fourth [Artaxerxes] shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia." This is a prophecy of the wars between the Persians and Grecians, and is the same as the ram pushing in the vision of the 8th chapter. And now Daniel understood, that after three more kings should reign in Persia, (to wit, Cambyses, Darius and Xerxes) then should stand up one (Artaxerxes) who should issue the commandment to Ezra to build Jerusalem, and there begin the 70 weeks, and by his strength through his riches, push southward

westward and northward, and likewise begin his vision in the 8th chapter, which was to continue the 2300 years. This appears to me, to be the only fair construction that can be put upon this interesting passage of the Angel's instruction in the commencement of Gabriel's last visit to Daniel. He then goes on to prophecy of the succeeding events which would follow even down to the end of time; the resurrection.

Daniel xi. 3. "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." This is the "he goat," the Grecian kingdom under Alexander, who conquered the world, and did according to his will, and "waxed very great."

Dan. xi. 4. "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those." This verse has been literally fulfilled, every word, in the history of Alexander, the Grecian monarch. At his death, the kingdom divided into four kingdoms, Egypt in the south, Macedonia in the west, Syria in the north, and Persia in the east, not given to his children, but to four of his generals.

Dan. xi. 5—13. "And the king of the south (Egypt) shall be strong, and one of his princes (Ptolemy) and he shall be strong above him, (of the north) and have dominion; his (Ptolemy's) dominion shall be a great dominion. And in the end of the years they shall join themselves together; for the king's daughter of the south, shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he (the king of the south) stand, nor his arm; but she shall be given up and they that brought her and he that begat her, and he that strengthened her in these times. But out of a branch of her roots shall one stand up in his estate which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes and with their precious vessels of silver and gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. But his sons (of the north) shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up even to his fortress. And the king of the south (Egypt) shall be moved with choler, and shall come forth and fight with him, even with the king of the north: (Syria) and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it. For the king of the north shall return, and shall set a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches." From the fifth to the thirteenth verses inclusive, we have a prophecy of the wars between the Syrians of the north, and the Egyptians of the south, the Antiochuses, and Ptolemies, which if the reader will be curious enough to compare, he will find the prophecy and history to exactly agree; he will find the history in 1 Macabees 1st chapter, Josephus Antiquities, and Rollin's Ancient History. Almost the same words are used by the historians of that age, as are used by Gabriel to Daniel in this prophecy. Let the reader compare Dan. xi. 11—13 with 1st. Macabees i. 16—20, and the foregoing verses and the prophecy of the third or Grecian kingdom. The remainder of the prophe-

cy gives an account of the transactions which have been; and will be fulfilled under the fourth, or Roman kingdom, until the stone cut out of the mountain without hands shall fill the whole earth.

Dan. xi. 14. "And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." By the robbers of thy people, we can only understand the Romans, and now has come the time, when they must break in pieces the other kingdoms, and devour with their great iron teeth, and stamp the residue (or the people of God) with their feet, and when this kingdom was exalted, then one event more was accomplished which would establish, or make sure the vision.

15. "So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." This verse is a prophecy of what the Romans would do when they were exalted, they would attack distant nations, lay sieges, cast up mounts, and take the strong places. Neither Egypt, nor Jerusalem, nor any nation would be able to stand before the all conquering Romans.

16. "But he that cometh against him, shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land which by his hand shall be consumed." This has its fulfilment in Pompey, the Roman general, who with a Roman army conquered Egypt, Syria and Palestine, and brought under the Roman yoke the eastern world.

17. "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, nor be for him." While Pompey had been conquering in the east and south, Julius Cesar had been conquering the west, the Gauls and Britons, and they had by their success both of them become very popular generals among the Romans, and both aspiring to higher honors, soon became rivals, which led Julius Cesar to lead his army of western veterans into Egypt, to counteract Pompey. Here we see the whole strength of the Roman kingdom combined against Egypt, and upright ones, I suppose means republicans. Pompey dreading the power of Cesar, made peace with the Egyptians, and in order to unite the two contending parties in Egypt, Cleopatra was given to Ptolemy to wife, being his sister, "corrupting her," but after Julius Cesar had subdued Pompey, then Cleopatra deserted the cause of Ptolemy, her husband and brother, and went over to Julius Cesar and became his mistress fulfilling, "but she shall not stand on his side nor be for him."

18. "After this shall he (Pompey) turn his face unto the isles (Grecian) and shall take many, but a prince (Cesar) for his own behalf, shall cause the reproach offered by him (Pompey) to cease; without his (Cesar's) own reproach, he shall cause it to turn upon him." That is upon Pompey, who was in the way of Cesar's ambition for imperial honors.

19. "Then he (Cesar) shall turn his face towards the fort of his own land (Rome) but he shall stumble and fall and shall not be found." In this verse we have the fall of Cesar prophesied of more than 500 years before; who after his success over Pompey in Egypt, returned into Rome, and fell by the hands of Brutus, Cassius, and others, who slew Cesar to prevent him from being crowned Emperor of Rome.

20. "There shall stand up in his estate, a raiser of taxes in the glory of his kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle." Octavius, afterwards called Augustus Cesar, who was nephew to Julius Cesar, did

"stand up in his estate," that is, successor to Julius Cesar, "a raiser of taxes," this was the Cesar that was Emperor over the Romans when Christ was born, and that taxed Jerusalem. Luke ii. 1, 2. He died in his bed, "neither in anger nor in battle."

21. "And in his estate shall stand up a vile person, (Tiberus Cesar) to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries."

22. "And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea also the prince of the covenant." The above is a true description of the character of Tiberius Cesar, he is noted in history as being a vile person, of obtaining the kingdom by flattery and deceit, also of dividing the land of Judea into fractions, and petty provinces, and under whose reign Christ was crucified, here called the "prince of the covenant," which ends the 70 weeks of years, and establishes the vision of Daniel; because so much of said vision as relates to the 70 weeks had been fulfilled.

23. "And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people." The reader will now observe, that the angel Gabriel after carrying the prophet Daniel down to the crucifixion of Christ, and the end of the 70 weeks; goes back and begins the history of the Roman Government, when, and at the time the same became the fourth kingdom in the world. This will be evident, first; because it speaks of a "league made with him," when he was a small (or republican) people. Secondly, this league must mean the first league made between the Romans and Jews. For I never was able to find any kingdom prophesied of in the Scriptures, until the kingdom became connected in some manner, with the people of God. Thirdly, as the angel has been describing individuals, rather than kingdoms, as the wars of Pompey—the fall of Cesar—the raising of taxes, and peaceful death of Octavius, the vile character, and deceit of Tiberius, and the crucifixion of Jesus Christ under him, so now he has gone back to the league made 150 years before Christ, to bring up the national character. This league the reader will find an account of in 1st of Macabees viii. and ix chapters, also, in Josephus Antiquities. This league took effect when Bachides the Grecian general left Jerusalem, by the command of the Romans and returned no more, to trouble the Jews, as Menelaus tells us. 1 Mac. ix. 72, 73. Thus the Grecians, or Daniel's third kingdom ceased its power over the Jews, and the fourth or Roman kingdom began, while they were republicans, or a "small people." The Romans did agree, that the Jews might enjoy their own laws, government and religion, "he shall work deceitfully." Yet within one hundred years they were deprived of their laws, the appointment of their kings and their government reduced to a Roman province. How signally hath God visited the disobedience of the Jews; for making this league, which God had commanded them never to make with any nation round about them; by suffering this fourth kingdom, which was described as having great iron teeth, to break them in pieces, and finally scatter them among all nations, as a lasting monument of God's displeasure against disobedience. By this league made 158 years before Christ, the Roman kingdom became connected with the people of God, and having "worked deceitfully," soon obtained the power to "trample on," "break

in pieces" and "devour" the Jews. Therefore I believe we shall be warranted in fixing the rise of this fourth kingdom on this period, (which is the apocalyptic Beast with seven heads and ten horns,) of time, "to wit," 153 years before the birth of Christ, the history of which, together with the rise and fall of anti-christ will be the subject of our next chapter.

THE PROMISES TO ABRAHAM.

The call of Abraham, and the promise of a possession to himself and his seed after him, is beautifully typical of the everlasting inheritance promised to Christ and the heirs of salvation in him. First, God calls him, and shews him the land of Canaan, Gen. xii. 1. Then, by a covenant of promise, he gives that land to him, Gen. xiii. 17; afterwards to himself, and to his seed after him, for an everlasting possession; Gen. xvii. 8. Now, in all this, Abraham is reminded that he is a stranger in this promised land and covenanted possession: and thus does he spend all his days, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.

He takes possession of the land by faith—of a land now in possession of others, for a seed which he had not, and which in all likelihood he should never have: and though to himself the promise of the possession was made, during his life he obtains not the breadth of his foot, and in that very land is obliged to purchase a grave.

After looking over the history, we inquire, was the land of Canaan really the inheritance promised to Abraham and his seed? In one sense it was, in another it was not: and in this view we are borne out by the testimony of holy writ; wherein we are informed, that by faith he took possession of the land of Canaan, and sojournd as a stranger in that, which was given him by God's unchanging covenant. Heb. xi. 9. "Now faith is the substance of things hoped for, the evidence of things not-seen." Heb. xi. 1. But if the land of Canaan was the real inheritance, and not the type, then, "what a man seeth, why doth he yet hope for?" Rom. viii. 24. If Abraham had the inheritance, eternal before his eyes, how could he be said to take possession thereof by faith? Or, if that were his country, why did he not build therein, instead of acknowledging himself a stranger, and "dwelling in tents, all his days, with the heirs with him of the same promise?" The answer is evident, because he looked for a better country, that is an heavenly, and a city which hath foundations, whose builder and whose maker is God." Heb. xi. 10.

Abraham was the father of two families: of his seed according to the flesh, and of the heirs of promise, even of all believers. Rom. iv. 11—13, 16. Gal. iii. 29. To the seed according to the flesh, certain promises, privileges, and immunities, were made in covenant; but all were carnal. They had a worldly sanctuary, and carnal ordinances, with an earthly inheritance, all of which were "the mere shadows of good things to come, and not the very image of the things themselves." Heb. x. 1. "The shadows" pertained to the natural seed, "the things themselves" to spiritual seed. And he, who, in the intended sacrifice of Isaac, saw the day of Christ, and rejoiced; in the land of Canaan saw the heavenly country, the inheritance incorruptible and undefiled, and that fadeth not away. Furthermore, when the appointed time arrived, to give the land of Canaan to Abraham's descendants, according to the promise, Gen. xiv. 13, the Lord led them into the full possession there-

of, by the hand of Joshua. Was this then the consummation of what God had promised to Abraham, his friend? No. For the spiritual seed did not yet obtain the inheritance that fadeth not away; accordingly, in the time of the prophet David, he spoke of the inheritance, as yet to be given: from which the apostle argues, that, "If Jesus, or Joshua, had given them the rest, God would not afterward have spoken of another day," and from this concludes, that "the rest yet remaineth for the people of God." Heb. iv. 7, 8. From which we see that the people of God, out of every country, and all the families of the earth, shall be blessed in Abraham, and that all they with him shall inherit the possession, given him in that covenant.

The same view is given by Stephen in the seventh chapter of Acts, and may be nearly as offensive to some, who hold the same carnal view, as the Jewish people of that time did, and as it was to them. He first shews that a promise was made to Abraham of an everlasting possession; but that in the land of Canaan he had not so much as to set his foot on. After a lapse of four hundred years, their fathers were led into the possession of that country, before whom the Canaanites, its ancient inhabitants, were expelled; and there enjoyed privileges, that exalted them above all the nations of the earth. That, in the days of David and Solomon they reached the zenith of their glory, when the temple was built, the supposed habitation of the God of Jacob. But when he comes to shew that "the Most High dwelleth not in temples made with hands;" and consequently, that the house built by Solomon, was not the everlasting habitation, in which God would dwell; that the land of Canaan was not the possession promised to Abraham, but only the shadow of it; and proves that they were not the circumcision that would inherit that land, "being stiff-necked and uncircumcised in heart and ears," and with the impressions on their minds of his former assertions, "that Jesus of Nazareth would destroy that place, and change the customs and ordinances that Moses delivered them,"—filled with wrath, they gnash upon him with their teeth, and stone him to death. Can we attentively examine these records, without seeing that the ordinances of that dispensation were all carnal, and were imposed upon them until the time of reformation. Heb. ix. 8—10.

We have as good reason to believe the absurdity, that the Jewish ritual "taken away and nailed to the cross," will be again restored; as that the land of Canaan will again revert to the natural posterity of Abraham.

WHO ARE THE ISRAEL, TO WHOM THE PROMISES ARE MADE?

And this leads me to the consideration and inquiry, who are the Israel, the seed of Abraham and Jacob, to whom the exceeding great and precious promises are made, in the Old and New Testament Scriptures?

If the apostles of our Lord are allowed to be correct expositors of the Old Testament, it would be well to consult their writings upon this important investigation. If the New Testament contains the title-deeds of believers to such promises as I am about to mention, it is worthy of our most serious attention. "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say destroy. Israel shall then dwell in safety alone, the fountain of Jacob shall be upon a land of corn and wine, also his

heavens shall drop down dew. Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Deut. xxxiii. 27—29.

First, then, we are assured, that "*they are not all Israel, who are of Israel*, neither because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called. That is, *the children of the flesh*, these are not the children of God; but the children of the promise are counted for the seed." Rom. ix. 6—8. And again, "Now to Abraham and his seed were the promises made, he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. iii. 16. The promises were made to *one*, even to Christ, and to all believers, who are *one* in Christ, and *one* with him. "For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all *one* in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 28, 29. That the children of the flesh should not be the heirs of the promise, the Holy Spirit has farther set forth by an allegory; Gal. iv. 22—31, by which it appears, that it should come to pass, that two sorts of sons, should have Abraham, a father common to both; but not with equal privileges, nor of the same kind. For as Abraham begat Ishmael, by the common course of nature, of Hagar, his bond-maid, and a stranger; and begat Isaac of Sarah, a free woman, by virtue of the promise, and of grace only: and the *first* was not only not the heir, but persecuted the heir: so there are two covenants, and as it were two sons, born unto Abraham of those two covenants, as of two mothers. The one was made in Sinai, without the land of promise; according to which, Abraham's children according to the flesh are begotten, even all those who seek righteousness by the law: but they are not heirs of the promise, and shall be cast out. The other covenant was made in the heavenly Jerusalem, which begetteth children of promise, (*believers*) by the Gospel. And these, like Abraham, do rest in the free promise of life in Christ. They only, by the right of children, shall inherit the father's possessions; but the others, how high soever their pretensions according to the flesh, shall be cast out. Whosoever follows the quotation from the prophet, verse 27, will see that the church of God should be made, and consist of, the children of barren Sarah, even of them who in the heavenly covenant, should be made Abraham's children by faith, rather than of fruitful Hagar; even then foreshewing the casting away of the Jews, and the calling of the Gentiles.

Ishmael was the first-born to Abraham, and by reason of the apparent delay in the fulfilment of the promise of a son by Sarah, was, to outward appearance, the heir: and as such remained in his family with Hagar, enjoying the privileges of a son, until Isaac was born, the seed to whom the promises were made. But what saith the Scripture upon the birth of Isaac? "Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free woman." Gal. iv. 30. Even so it has happened to the old covenant, and the Jewish nation. They were accounted as the seed of Abraham, and by circumcision were distinguished as such, and enjoyed all the privileges of sons according to the flesh; Rom. ix. 4, 5, with an earthly inheritance. All these they enjoyed and boasted themselves of their privileges:

and like Ishmael, looked down with an eye of scorn, upon the true heirs of an eternal inheritance—even upon Abraham's spiritual seed.

But when "the heir of all things" is born—"when the seed came, to whom the promises were made," they proved themselves to be the sons of the bond-maid; saying among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance, so they caught him, and cast him out of the vineyard, and slew him." Matt. xxi. 38, 39.

But what saith the Scripture concerning them, "Cast out this bond-woman, and her sons." "He will miserably destroy those wicked men, and will let out the vineyard unto others." Matt. xxi. 41, 45. Accordingly the bond-woman, or the old covenant, was taken out of the way, and nailed to the cross, on which the heir of all things was suspended,—the inheritance was forfeited, and the glory departed from Israel after the flesh.

The introduction of the Gospel dispensation by John the Baptist, shewed that "the seed was come, to whom the promise was made," Gal. iii. 19. Accordingly, he charges the Jewish people who came to his baptism, "not to begin to say within themselves, that they had Abraham to their father," Matt. iii. 7—9. Shewing that thenceforth the children of the flesh could not be accounted as Abraham's children; but instead thereof, all who believe the Gospel, whether Jews or Gentiles. And, afterwards, when the Son of God reasoned with the Pharisees on a certain subject; they urged their right to be called the children of God, because they had Abraham to their father. John viii. 33. Jesus replied, I know that ye are Abraham's seed," verse 37; but denied it, saying, "If ye were Abraham's children, ye would do the works of Abraham," verse 39. It is manifest, that by the expression, "I know ye are Abraham's seed," verse 37, he admits, that they were his seed according to the flesh. And, "If ye were Abraham's children, ye would do the works of Abraham," verse 39, he alludes to the spiritual children, who are *believers* rejoicing in Christ Jesus, resting on his imputed righteousness, and having no confidence in the flesh, Phil. iii. 3.

The same people, of whom he says, "I know that ye are Abraham's seed," verse 37, he declares afterwards, "Ye are of your father the devil," verse 44. Now, the sense in which they were Abraham's seed, while they were of their father the devil, must be *after the flesh*: even as the sense in which the *believer* in Jesus, though a Gentile in the flesh, has Abraham to his father, and has God also to his father, must be *after the spirit*, and as an heir according to the promise, Gallatians iii. 29.

But this subject is farther illustrated in the ninth chapter of the Epistle to the Romans; in which he argues, that although Israel be cast off, the promise or covenant is not made void; for the promise to the patriarch was not to the natural progeny, but to the chosen seed. The first argument is taken from Abraham's own house. Here, Isaac only was the seed, although Ishmael was born of the same father, and circumcised before Isaac: notwithstanding all this, Isaac was the true son and heir of the blessing. Therefore the elect are born the chosen seed, and not first born, and then elected; for the promise is that which gives birth to the heirs of the inheritance. Rom. ix. 8, 9.

The next proof is taken from Jacob and Esau: both born of the same Isaac, who was son and

heir of the promise,—of one mother, and at one birth, and not at different times, as were Isaac and Ishmael; and yet Esau was cast off, and Jacob chosen, and that before their birth. Rom. ix. 10—13. As "the children of the flesh are not the children of God, but the children of the promise are counted for the seed"—we would inquire who are the children of promise? "Even us whom he hath called, not of the Jews only, but also of the Gentiles." Rom. ix. 24. All such are the children of God by faith in Christ Jesus; and are joint-heirs with him, of an eternal inheritance.

The next thing connected with this subject, which I shall notice, is, the casting off of the Jewish nation. And as I have remarked already, although Israel was cast off, the covenant was not made void. When the nation of Israel was cast off from their earthly privileges, there was not one of the chosen seed cast off from the hope of the Gospel. Of this the apostle declares himself a living witness. He hath cast down the Jewish nation from their high elevation, but hath not cast off one of the people which he foreknew, from the covenant of life. Rom. xi. 1, 2. And, in the Jewish nation, so cast off, there was a remnant at that time, according to the election of grace, as there had been in the lowest state of that nation, and so there will be to the end. Rom. xi. 3—5.

So, the whole nation of Israel did not obtain that which they sought for, but the chosen of God, among them, obtained it, and the rest were blinded. Rom. xi. 7.

"I say, then, have they stumbled, that they should fall? God forbid: but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness! For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office. If by any means I may provoke to emulation, them who are my flesh, and might save some of them. For, if the casting away of them be the reconciling of the world, what shall the receiving, but life from the dead?" Rom. xi. The Jewish nation fell from their earthly privileges, and through that fall, salvation came to the Gentiles. Before that time, they were exalted above all the nations of the earth; but when their shadowy dispensation passed away before the light of the glorious Gospel, they came on an equality with the other nations of the world: and were declared to be so, by that Gospel, which testified, that henceforth "there was no difference between the Jew and the Greek; for the same Lord over all, was rich unto all that call upon him." Rom. x. 12. But though the Jew was brought on a level with the Gentile, he was not cast down below the Gentile. The Gentile world obtained riches in the fall of the Jewish nation from their outward privileges. Now, if the fall of the Jew, from his worldly sanctuary, was riches to the Gentile, in opening to him the door of faith, how much greater privilege would it be, to be brought into the bond of the covenant, and thus obtain the "fulness" of the blessings of the Gospel of Christ. And if the casting away of the Israel after the flesh, from his outward distinguished privileges, was the reconciling of the Gentile world, with the remnant according to the election of grace—what would we call the receiving of the Gentile world so reconciled, into the bosom of the church, but life from the dead; or the raising of a people from death into life? In-

stead of this argument of the apostle tending to lead the Jew to despair of mercy, as if he were cut off from every hope, by the diminution of his outward privileges in the worldly sanctuary, he alleges that it would have the contrary tendency: nay, that it was designed to provoke him to emulate the Gentile in running for the prize of the high calling of God in Christ Jesus. "The blessing of Abraham has come on the Gentiles, through Jesus Christ." Gal. iii. 14. Believers, whether Jew or Gentile, are one in Christ. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." And how comes it to pass, that the believing Gentile is fellow-heir of the same promise with the believing Jew? because Christ hath "abolished in his flesh the enmity, even the law of commandments in ordinances; for to make in himself of twain one new man, so making peace." Eph. ii. 15—19.

Though blindness hath happened to Israel, it is but in part, they are not all blinded. The remnant according to the election of grace, are not blinded. This saying is also true of the Gentiles. And the Israel of God shall be made up of the remnant according to the election of grace, from among both Jews and Gentiles: and when these shall be gathered out of all nations, then shall the promise be fulfilled, in the salvation of all Israel. Rom. xi. 25, 26. The Israel of God does not embrace the gross number of any nation; but a remnant out of all nations, "even as many as the Lord our God shall call." Acts ii. 39.

In Romans iv. 9, the apostle asks, does the blessedness, of which Abraham was a partaker, and of which David spake, come upon the circumcision only, in which the Gentiles could have neither part nor lot? In explaining this subject, he inquires first, whether Abraham was declared righteous before God, in the imputed righteousness of him in whom he believed, before, or after he was circumcised? And after pointing out unto us, that Abraham was declared to be justified in uncircumcision, he proceeds to prove that he is the father of all believers, in this respect, whether they belong to the circumcised Jews, or uncircumcised Gentiles. "And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised," Rom. iv. 11, 12.

When Abraham believed the gospel, he was circumcised in heart, as is every true son of Abraham; which circumcision is a seal of the righteousness by faith, because it is the work of that Spirit by which believers are sealed unto the day of redemption, Col. ii. 11; Eph. iv. 30. Being thus circumcised in heart, God gave him the sign, which was that circumcision that is outward in the flesh. And as he had the seal of the righteousness of faith, before he got the sign, namely, the outward circumcision, so he was the father of all the believing Gentiles. And he was the father of the circumcision, not of all who were circumcised, but of all who, among his circumcised children, walked in the steps of that faith which he had before he received the sign—in short, of all the Jews who, renouncing their own righteousness, submit themselves unto the righteousness of God. "For the promise, that

he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. iv. 13.

God compares his church to a vine, which he brought out of Egypt, and planted in Palestine. Ps. lxxx. 8; Isa. v. 1, &c. The whole Jewish nation was looked upon, for ages, as being branches in this vine. When the Son of God came into the world, he said, when fulfilling his ministry, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John xv. 1, 2. In this beautiful Scripture, Jesus declares himself to be the mystical tree, into which all believers are grafted, and the root from whence they derive life, grace, fruitfulness, and all good.

Hitherto the whole Jewish people were professedly branches in this vine; but the time came, when it would be made manifest, that they were not all in him. The time arrived, when every mere professor would be lopped off, as a useless branch, and when all fruitless boughs would be severed from their acknowledged union with the stem, by the gospel; and when every Jew who partook of a real union therewith would be purged, and, in the light and liberty of the children of God, would bring forth more fruit than when under their carnal ordinances. The same idea is taken up by the apostle, in Rom. xi. "For, if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Rom. xi. 16—18. From this it appears, that the whole Jewish nation was not cut off from this mystical tree; but that the remnant according to the election of grace was still reserved. And that the Gentiles, who were grafted in by faith, were formerly as a wild olive tree, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; but now in Christ Jesus were brought nigh, and, with the believing Jews, partook of the same promises and privileges, even the root and fatness of the olive tree. The casting away, then, and the fall, was the casting away and fall of the unfruitful branches. And, as the whole Gentile world was not grafted in, but only such as believed the gospel and stood by faith; so they, with the believing Jews, made up the one good olive tree, and became one in Christ Jesus. The union of the houses of Israel and Judah, and the union of the believing Jew and Gentile, all signify the same thing; that believers of every nation, country, and kindred amongst men, are made one in Christ Jesus, and in him become one household of faith. They are the true Israel of God, the seed of Abraham, and in Christ are heirs of promises exceeding great and precious.

This same view is carried through all the New Testament Scriptures. And when treating of the promises made to the Jews, and Israel, and the seed of Abraham, God's friend, we are reminded, that "he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but that he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. Rom. ii. 28, 29. "That we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus,

and have no confidence in the flesh." Phil. iii. 3. "Wherefore, henceforth, know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. v. 16. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. vi. 16. In all the New Testament, there is not one promise to be found of earthly greatness made to any nation under heaven. There are promises of infinite value; but they are made to the household of faith, to them that are in Christ Jesus; and they are spiritual, heavenly, and glorious, and not one of them shall fail. They are sure to all the seed. The seed shall obtain their inheritance, their kingdom, and their crown, but not until their Lord shall come. Then all who are the blessed of the Father shall inherit the kingdom prepared; and, with their glorious King, shall enter into the joy of their Lord.

SIGNS OF THE TIMES.

BOSTON, JUNE 1, 1841.

IMPORTANT WORK

FROM DUBLIN, IRELAND.

"Thoughts on the Second Appearing and Kingdom of Christ." We have given several articles from this work in the last two numbers of the Signs. We shall continue to publish extracts in future, until we have given our readers the best portion of the work.

It was first published in Dublin, Ireland, in 1831. The author's name is not known to us. It is, however, a work of great merit, and cannot fail to do good wherever it is read.

It is well known to the students of prophecy that there are now two prominent theories advocated by the believers in the pre-millennial advent. The first teaches that the consummation will not take place till the close of the millennium. The second teaches that the consummation will take place at the commencement of the millennium.

There is considerable difference between these theories; both agreeing however in the personal reign, and speedy coming of the Bridegroom; as yet, there is no disunion among their advocates. It is important, however, to our future, mutual co-operation in the cause, that we perfectly understand the leading traits of both theories. We here give them with some remarks.

I. The theory teaching that the consummation will not take place till the close of the millennium.

This is given in the works of James A. Begg, of Glasgow, Scotland; and may be stated in substance as follows: "The Jews shall return to their own land, and Jerusalem shall be rebuilt. The Lord will descend from heaven and dwell in Jerusalem. 'Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.' He will continue his personal presence on earth certainly 1000, and probably 365,000 years. The nations will go to see him, and to worship in Jerusalem, and keep the annual feasts. The Man of Sin shall be destroyed by the Lord in person or by the brightness of his coming, and the race of evil doers shall generally be cut off. A resurrection of the saints and martyred witnesses of Christ precedes the millennial reign. This is the first resurrection, and shall precede the second from

1000 to 365,000 years. The earth and the atmosphere will be changed. A more genial climate and a more fruitful soil will reward the labors of the husbandmen. Still the earth's identity and its present localities shall continue; and 'although it will be a period of unprecedented holiness and happiness, neither sin nor death will be wholly excluded.' 'The child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.' And, therefore, during the millennial dispensation, this world will be the abode of men in the flesh, who will have intercourse with the immortal men who are reigning with Christ. But of the nature of the employment of the reigning saints, and of their intercourse with mortal men, he has no knowledge.

"A short apostasy will succeed the millennium. Satan will be set free from his captivity, but will ultimately be destroyed. Then comes the general resurrection of all that died during the millennium, and those who were not raised at its commencement, which will be followed with the general judgment and eternal rewards and punishments."

This theory is based upon an erroneous interpretation of the prophecies, particularly those which relate to the restoration of Israel.

There are no promises to *carne Israel* in the New Testament. "For the promise to Abraham that he should be the heir of the world, was not to HIM or to HIS SEED, through the law, but through a righteousness of faith." It will be found, on a careful examination, if we follow out St. Paul's exposition of the law, and the promises, in Romans and Galatians, that all the prophecies relating to the Jewish restoration in the Old Testament will harmonize in the following manner:—

1. All the predictions relative to the Jews' return to their own land, were delivered previous to the Assyrian and Babylonish captivities, and must refer to those events.

2. That the return of great numbers of the Jews to Judea, after the proclamation of Cyrus, was a literal fulfilment of those predictions, as far as they can be understood to relate to Israel in the flesh. It is quite clear that the prophets, at the time of the restoration of the Jews, so understood it. Not one of the prophets who flourished after their return from Babylon, ever mention *their restoration*, as did the prophets before them. Why? No such event was then in the future.

3. Those prophecies relative to the restoration of Israel, which were not fulfilled literally in the return of the Jews from Babylon, will be fulfilled in the gathering of the true Israel to the spiritual and heavenly Canaan, or the new heavens and earth wherein dwelleth righteousness. "For he (Abraham) looked for a city which hath foundations whose builder and maker is God." "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they (the patriarchs and their descendants, the Jews, who are not blinded by Judaism) desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."* The only city that God hath prepared for his people is the "heavenly Jerusalem," the "New Jerusalem."† This is in the glorified state and after the consummation.

Therefore the literal return of the Jews to their

* Heb. xi. 10, 14—16. † Rev. xxi. 1—5.

own land, as a national event, *has already passed*. This view of the prophecies under consideration, we think, is sustained by all the New Testament writers. And these principles being established, the whole theory of a "mortal" and "immortal reign" on earth before the consummation, falls to the ground.

II. The second theory teaches that the consummation takes place at the appearing of Christ, in the beginning of the millennium. It is stated by Mr. Miller as follows: "I believe that the scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth, that he will come in the glory of God, in the clouds of heaven, with all his saints and angels: that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father, without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the "New Jerusalem," the "beloved city." And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to visit the earth again until 1000 years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

Then will the promise of God, to his Son, be accomplished: "I will give him the heathen for his inheritance, and the utmost parts of the earth for his possession." Then "the whole earth shall be full of his glory." And then, will the holy people take possession of their joint heirship with Christ, and his promise be verified, "the meek shall inherit the earth," and the kingdom of God will have come, and "his will be done in earth as in heaven." After 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadth of the earth, out of the city, a great company like the sand of the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them to the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them, the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. "This is the second death." After the second resurrection, second judgment, the righteous will then possess the earth forever." Miller's Views, p. 33—4. This theory is triumphantly sustained in the above named work. See articles in this paper headed "The promises to Abraham," "Who are the Israel to whom the Promises are made?"

WHOLESALE SLANDER.

"Thine enemies shall be found liars unto thee."

In the month of April last, the brethren who believe the advent near, in Georgetown, Mass., were severely attacked by the Baptist minister in that place, who attempted to review and refute Mr. Miller's theory. It seems that the main argument which he urged against Mr. M. consisted of a tissue of misrepresentations and lies. We select one as a sample. It comes to us in the form of the following *certificate*, which, with various other slanders, were circulated with great industry at the time.

Georgetown, April 9, 1841.

This certifies that I attended a lecture in the month of May, 1839 in the First Methodist Meeting House in Lowell, delivered by Mr. Miller, in which he predicted that there would not be any more rain on the earth or marriages among men after the 23d day of Sept. 1840.

(Signed)

L. C. FLANDERS.

Mr. Flanders further stated to the brethren, that Rev. Mr. Blanchard, Ballard, and Cole were present, and heard the same.

THE FACTS IN THE CASE.

1. Bro. Cole informs us that Mr. Miller, never gave a lecture in the Methodist Meeting House in Lowell.

2. That neither Rev. Mr. Blanchard, or Ballard attended the lecture, referred to.

3. That he (Bro. T. Cole) the pastor of the Christian Church (in whose Chapel Mr. Miller did lecture) did attend all the lectures—was with Mr. Miller all the time that he spent in Lowell; and that Mr. M. did not at any time, or in any lecture, make any such statement, as reported by Mr. Flanders. He pronounces it a *base slander*.

4. Mr. Miller, in the following article, tells us what he did say:

I can only say, I pity the young man, and wish he might repent. Some lying prophet has been tempting him. I never lectured in my life in any Methodist house in Lowell, as all our brethren of the Methodists can testify. I never predicted there would be no rain on earth, at any time or place since I have believed my Bible. For I do solemnly and firmly believe that when Christ comes, he will rain hail fire and brimstone upon all liars, and will sweep away the refuge of lies Isa. xxviii. 15—17.

15. Because ye have said, We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16. Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17. Judgment also will I lay to the line, and righteousness to the plummet: and the waters shall overflow the hiding place.

Ezekiel xiii. 8—14. Therefore thus saith the Lord God, Because ye have spoken vanity and seen lies, therefore, behold, I am against you, saith the Lord God.

9. And my hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

10. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar:

11. Say unto them which daub it with untempered mortar, that it shall fall: there shall be an

overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13. Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

14. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.

Ezek. xxxviii. 22. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

I have never said or predicted, that there would be no marriages after any time before Christ's coming: and as to fixing a day or month when Christ would come, I certainly have never done it. For they will be married and given in marriage until Christ comes.

If people will believe the lies of the children of the devil, I cannot help it. They are fulfilling the Scriptures. 1 Tim. iv. 2.

Speaking lies in hypocrisy, having their consciences seared with a hot iron.

Jude 10—13. But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.

11. Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit twice dead, plucked up by the roots;

13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Surely my brethren if the doctrine of Christ's second advent needed confirmation, we have it plainly demonstrated in the conduct of these lying and evil servants, "who say my Lord delays his coming." It shows conclusively that they can get no good argument against the doctrine, for if they could, they would never invent such foolish and wicked lies, in order to turn the subject into ridicule. All, yes every one, who has come out by the pulpit or press against this glorious truth, have either invented some foolish lie, or misrepresented my views, in order to overthrow a doctrine which the Bible, history and signs, confirm. You may inquire, How professed Christians or Gospel Ministers can take such a course, and not fall from grace? I answer, it is evident to me at least, that they never had grace: for if they loved the Lord Jesus Christ, they would love his appearing, and would not be very apt to lie against those who proclaim him near, or the doctrine which teaches us that his approach is at hand.

Perhaps the editor of the "Watchman" will be for inserting in his paper the certificate of this said Flanders as a rarity, and a foundation for a mighty argument against the old farmer. I look for nothing better from such a source.

But let them go on, a few more lies, a few more scoffs, a few more trials, and we shall have done with these things, God will avenge his elect, and that speedily. Mark that young man, if God has spoken by me, he will not long go unpunished. "Better for him that a mill stone

were hung about his neck and he was drowned in the depth of the sea." I have no wish to injure him; but I know he must of necessity, in the sight of God, be a perjured man.

How foolish must a person be to suppose that his story was true? Can any man suppose that Bro. Cole, Blanchard, or any other minister would hear such declarations from me and not expose them at once? Where they could so easily be confuted by Scripture.

Surely the young man must be not only wicked, but a great novice. And whosoever puts any credit in his foolish story must be as destitute of common sense as himself. I will therefore leave him in the hand of our righteous Judge. And hope the devil will be foiled in this attempt to deceive souls.

I remain, as ever, yours in christian bonds,
WM. MILLER.

* Mr. Flanders is a member of a Baptist Church. If the reports had come from an irresponsible source, it would not have been noticed.

REVIEW OF "BIBLE READER" ON MILLER'S VIEW OF THE MILLENIUM. NO. III.

BRO. HIMES,—Bible Reader continues, "The saints, according to this (Miller's) theory, shall also exchange heaven to dwell a thousand years on earth for no real cause that would seem worthy of a God, as they shall reign kings and priests without subjects. Will this bear the test of Mr. Miller's first rule, or these plain Scriptures, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. 6. "If we suffer with him we shall reign with him," and "He must reign until he hath put all enemies under his feet, and the last enemy that shall be destroyed is death," 1 Cor. xv. and which the Bible reveals, is *after the thousand years are finished*. Rev. xx. "Rule thou in the midst of thine enemies." Ps. cx.

The objection of Bible Reader amounts to this, That if the saints reign with Christ they must have subjects. But if there are none on earth but saints, and they all reign with Christ, then there can be no subjects. Therefore for the saints to reign, the wicked must, part of them at least, be left, during the thousand years as the subjects of the glorified saints. But Mr. Miller's theory does not admit that there will be any wicked left on earth during the thousand years for them to rule: which will violate his first rule, by not understanding the Scriptures quoted above by Bible Reader as literally as we can and make good sense.

We will therefore examine each text, and see if we can with Mr. Miller's theory, understand them as literally as the passages will admit and make good sense. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. vi.

Does Bible Reader think this judgment of the world and angels, is to reign over them in the characters of kings and priests a thousand years? If so he had better READ HIS BIBLE AGAIN. The apostle is speaking, as even a cursory perusal of the chapter will show, of cases of litigation between brethren; and inquires if such is your dignity that you shall sit as judges of the world and of angels, are you, any of you unable or unworthy to judge the smallest matters in things pertaining to this life. Must you carry your difficulties before the world, into their courts? Such a judgment as that to which the apostle here refers will be held at the appearing of Jesus Christ the Lord. Jude, 41, 15. "Behold the Lord cometh with ten thousand of his

saints." But for what purpose? To rule a thousand years, the wicked nations? No: but "to execute judgment upon all." The saints then are coming with the Lord for the purpose of executing judgment upon all that are ungodly. And to convince or convict them of their ungodly deeds and hard speeches. But there is nothing intimated here or in 1 Cor. 9 that the saints will judge, in the sense of governing as kings. And such judgment as Jude describes is all that we can understand the text to teach, "*and make good sense*." To understand it otherwise is a gross insult to common sense.

2. But a second text opposes Miller's views, according to Bible Reader. "If we suffer, we shall also reign with him." 2 Tim. ii. 12. "He must reign till he hath put all enemies under his feet, and the last enemy that shall be destroyed is death," 1 Cor. xv. and which the Bible reveals, is *after the thousand years are finished*. Rev. xx.

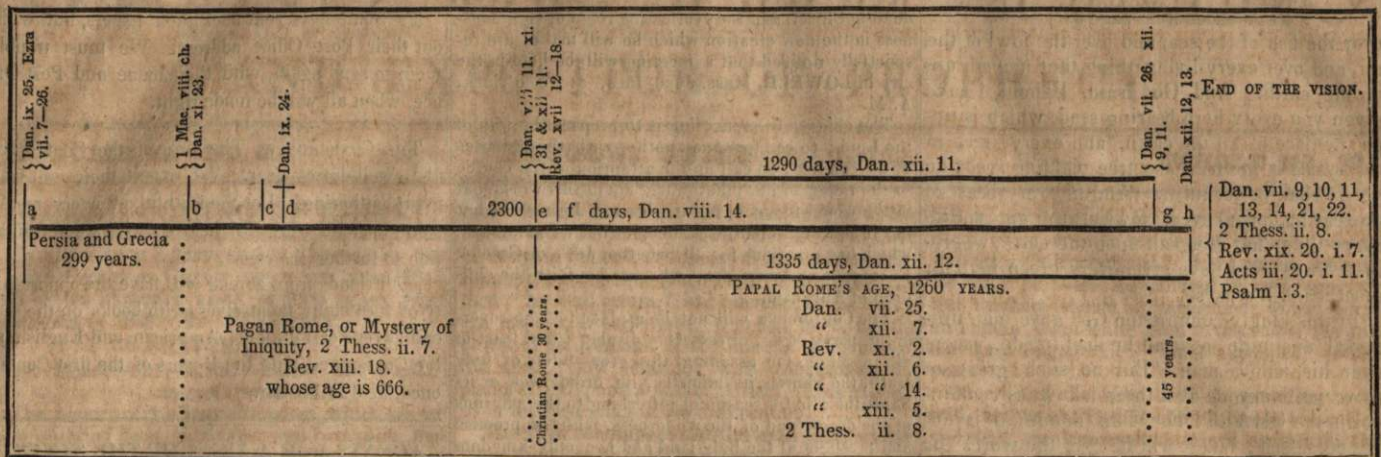
The difficulty is, over whom or what are Christ and the saints to reign, if none but immortal saints live on the earth? Christ will "reign on David's throne over the house of Jacob forever." Luke i. 32, 33. "One like the Son of man came with the clouds of heaven," &c. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. Also, verse 18. "But the saints of the Most High shall take the kingdom and possess the kingdom forever and ever." If these texts mean any thing they mean that Christ and his saints will, after the termination of the fourth monarchy possess all the dominions of earth and set up a dominion that shall never terminate: shall be everlasting: forever and ever. This dominion then cannot end with the thousand years, nor yet with the termination of the millennium let it be what it may. "The saints shall take the kingdom and possess the kingdom forever, even *forever and ever*." The eternity of their reign can not be asserted any more strongly than it is here. If then they can have no subjects during the thousand years unless men in the flesh and unconverted are left in the earth; then such men must remain in the earth ETERNALLY, or forever and ever to furnish them with subjects. If such subjects are not provided the saints according to Bible Reader shall exchange heaven to dwell eternally on earth "*for no real cause that would seem worthy of a GOD*," for they shall possess all the dominions of the earth "and reign" without subjects.

But what is the world to be subject to Christ? It is "the world to come." Or literally "the habitable earth to come." Heb. ii. The new earth.

To what kingdom will the saints be admitted when the Lord Jesus sits upon the throne of his glory? Why, "The kingdom prepared for them from the foundation of the world." Matt. xxv. 34. But what dominion was given man then? Gen. i. 26—30 "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it: and have dominion

[Concluded on page 40.]

DIAGRAM OF DANIEL'S VISIONS.



EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25-27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs.= 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs.=434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs.= 7 yrs. The ministry of John and Christ, 3½ years each.

70 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four

years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretells the death of Christ, foretells his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from *d* to *a* 490 years, and from *d* to *h* forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take "ix. 24, 490" " " " "

and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by *e g*, 1290 days, and *e h*, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line *d h*, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines *d h* and *e h* end at the resurrection, or at the end of the vision.

Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from *d h*=1810 years,

take *e h*=1335 "

We find *d e* to be 475 years. To *d e* add *c d*, Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days, which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13-17, then commences the reign of the little horn or papal power, (see Dan. vii. 8-24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from *e g* = 1290 days, the time that the abomination that maketh desolate is set up, take *f g*=1260 the reign or age of papal Rome, and we have *e f*, the age 30 days, each day a year, of Christian Rome. Add *c e* = 508

and we have *c f* = 538, the A. D. that the papal

power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to *g*, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to *g*, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from *e h*=1335 days

take *e g*=1290 "

and we have *g h*=45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

Years.	
Line <i>a b</i> =299.	From the commencement of the vision to the league, Dan. xi. 23.
" <i>b c</i> " 158.	From the league to the birth of Christ.
" <i>c d</i> " 33.	Christ's age.
" <i>d e</i> " 475.	From Christ's death to taking away daily sacrifice.
" <i>e f</i> " 30.	Christian Rome.
" <i>f g</i> " 1260.	Papal Rome.
" <i>g h</i> " 45.	The time of the end.

" *a h*=2300 years, the length of the vision.

Let us now prefix the date to the several letters.

<i>a</i>	457 B. C.
<i>b</i>	158 " "
<i>c</i>	Christ's birth.
<i>d</i>	33 A. D. Christ's death.
<i>e</i>	508 Daily sacrifice taken away.
<i>f</i>	538 Papal power set up.
<i>g</i>	1798 Civil power of the pope taken away.
<i>h</i>	1843 End of the vision, or Second Coming of Christ.

NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and them which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in little more than two years, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

C. FRENCH.

[Concluded from page 38.]

over the fish of the sea, and over the fowl of the air, and over every living thing that moveth up on the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so."

In this kingly commission God gave man universal dominion over all he had made, except over his fellow man. But no such grant of power as dominion over their fellows is contained in the CHARTER. This dominion is not yet possessed; but it will be "in the world" or "habitable earth to come." Perhaps, however, the idea of reigning over the inferior creation by glorified saints, may seem, by some, too gross and carnal. If it should, Bible Reader has helped us to a solution of the difficulty; for he says "As to the risen saints reigning when the kingdoms of this world have become the Lord's, faith sees no difficulty. Did an angel reign in the den, when the lions' mouths were shut, that Daniel should not be hurt? I answer, Yes, So here we agree, brother Bible Reader.

The saints in glory, may, in faith's eye, reign as man was originally designed to do, over all God's works, without any derogation of his character. And so the prophet teaches. Isa. xi. 9. "The wolf shall dwell with the lamb, and the leopard shall live down with the kid; and the calf, and young lion, and the falling together; and A LITTLE CHILD shall lead them." &c. The dominion of the saints is a restitution to original dominion which was forfeited by disobedience. Thus we have subjects, without wicked nations, over whom the saints will reign or have dominion. That Christ will select some of the saints and confer on them special offices in his kingdom we have no reason to doubt. He has already promised the twelve disciples, "ye shall sit on twelve thrones, judging the twelve tribes of Israel," (Math. xix. 28) But to all who have followed him he has promised eternal life.

One text more Bible Reader, has quoted as an insuperable objection to Miller's theory. "Rule thou in the midst of thine enemies," (Ps. cx.) It seems by this quotation that Bible Reader supposes Christ's enemies must remain a thousand years for him to reign over them. But Christ gives us to understand, Luke xix. 27, that when he comes in his kingdom, the way he will rule in the midst of his enemies will be to command them to be brought and slain before him. See also Ps. ii. 2: 9, where break should be read rule; and also Rev. ii. 26, 27. His saints will rule them with a rod of iron, and break them in pieces as a potter's vessel; as Christ has received of his Father, Ps. ii. 9. Read also the cx. Ps. and the same work of destruction of all the wicked is there predicted.

J. LITCH.

SIGNS OF THE TIMES.

BOSTON, JUNE 1, 1841.

GENERAL CONFERENCE

OF CHRISTIANS EXPECTING THE SECOND ADVENT OF OUR LORD JEUS CHRIST.

The followers of the Lord and his apostles, who entertain the blessed hope of the glorious appearing of the Great God and our Saviour Jesus Christ, the second time, to bring with him the resurrection of the

dead in Christ, and the everlasting reign of righteousness in the new creation which he will make, are respectfully notified that a meeting will be held in the city of LOWELL, Mass. June 15th, at 10 o'clock, A. M.

The object of the meeting is to prepare the way of the Lord; to comfort one another with the promises of his coming; to call up the attention of the church to the riches of her inheritance, not in this world, but in the world to come, not in a carnal Jerusalem, but in the new Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, Europeans or Americans, who are by faith the children of Abraham.

The Conference will not be a place for controversy, or party strife, or sectarian display; and least of all, a place for assailing the great pillar of holy truth, the church, its ministry, its ordinances, or its Sabbaths; but a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the holy land and heavenly kingdom of everlasting peace and blessedness, to which our Joshua will triumphantly lead all his people beyond the swellings of Jordan.

WILLIAM MILLER,
JOSIAH LITCH,
JOSHUA V. HIMES,
HENRY JONES,
H. D. WARD,
Com. of the Gen. Conference.

IS THERE ANY EVIL IN THE LAND, AND MILLER NOT DONE IT?

From the Republican Herald, Providence R. I.
HORRIBLE TRAGEDY.

The Portland Advertiser gives an account of a horrid occurrence at Summer, Maine.—Mr. Moses Butterfield, a highly respectable citizen, murdered his wife and two of his children a few days since. He had been subject to fits of insanity, and it is said that, in a fit of religious frenzy he committed this horrid deed, "to save his family from eternal ruin, at the approaching end of the world." This, we presume, is another fruit of the Miller humbug. If the public, and especially sensible people, will countenance such a quack pretender in his efforts to excite the minds of ignorant, superstitious, and sensitive people, they, as well as he, should bear the responsibility. His labors, we venture to say, will inflict an evil on society, and on the cause of religion, which will not be speedily removed. The saying is common among his followers, "If Miller's calculations are not true, then the Scriptures are not true." Thousands will take these calculations as their criterion; and when they find they have been deceived, they will cast the fault on the Bible, and reject it.—Such is human nature, and such is the pride of opinion.

This, we PRESUME, is another fruit of the Miller humbug. Dont you know certain, Mr. Editor? Dare you only presume that this "horrible tragedy", was the "fruit of the Miller humbug." This sagacious editor ought to have known, that no murders, or any dreadful evils could take place without Mr. Miller's aid. He should have known that the above is only a solitary instance: while in the United States, during the last year, there have been about two hundred murders or "horrible tragedies." All "WE PRESUME" were the fruit of the "Miller Humbug." Besides the United States bank has failed, and this no doubt is a legitimate fruit of the Miller humbug. Any sensible man, who looks at these things candidly, can but say, in the language of the person who sent us the paper, "too true."

TO SUBSCRIBERS. This is the fifth number of volume 2. You have all decided ere this, either to take the paper and comply with the terms, or to return it. The one will therefore send their subscription; the other will notify us of their wish to discontinue. Will they please attend to this NOW?

Some have sent back their papers, but without their Post Office address. We must trouble them to send again, with their name and Post Office, when all will be made right.

THE CONFERENCE The time of the Conference at Lowell draws near. We expect there will be a great gathering. Let the faithful, of every name, come up with prayerful hearts; with a determination to further the cause.

Friends from abroad will have the opportunity of furnishing themselves with books on the second advent of all kinds, American and English, at the Conference, with the Report of the first Conference, held in Boston.

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JOSHUA V. HIMES, EDITOR.

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 6.

BOSTON, JUNE 15, 1841.

WHOLE NO. 30.

SECOND COMING OF CHRIST.

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843, AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER III.

THE BEAST—ANTI-CHRIST—PAGAN AND PAPAL ABOMINATIONS.

The history of the fourth kingdom which we are now entering upon, is divided into two parts, represented by the legs and feet of the image, the ten horns, and the little horn,—the great red dragon,—and the woman, the Pagan and Papal, the daily sacrifice abomination, and the abomination that maketh desolate.

The first of these, Rome pagan, or the daily sacrifice abomination, the Angel Gabriel now goes on to explain to Daniel, and after showing when this kingdom begins as we heretofore explained, Dan. xi. 24, he then gives us a short prophetic history down to the time when pagan Rome should be taken away to make room for papal Rome. We will now follow the angel Gabriel, Daniel xi. 24, "He shall enter peacefully upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time." In this verse the character of the Roman kingdom is given. He would enter into the most populous places, take the spoil and prey, and scatter them among the more dependant parts of the Roman government. Did not Rome bring much riches out of Asia, and scatter them through the western empire? which luxuries finally proved her ruin? "Even for a time," this I suppose is the time pagan Rome was to exist, which I shall hereafter show is 666 years. See Rev. xiii. 18.

Dan. xi. 25. "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stitted to battle with a very great army; but he shall not stand; for they shall forecast devices against him." This verse is a description of the wars between Rome and Egypt, in the days of Pompey and the Cesars, which was noticed in the last chapter, this description being national.

26. "Yea, they that feed of the portion of his meat, shall destroy him, and his army shall overflow; and many shall fall down slain." This verse alludes to the Roman generals making their treaties with Ptolemy and Cleopatra, king and queen of Egypt, and afterwards destroying them and making them a Roman province; see the history of Anthony and Octavius Cesar.

27. "And both of these king's (Anthony and Octavius) hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." That this verse is a description of these two Roman rulers, is almost left without a doubt, they not only broke their faith with other nations, but with each other, and with their wives, and through these two rulers, Rome lost the remainder of her liberties, and under them the city of Rome ceased to be republican, and the government became Imperial.

28. "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land." Octavius Cesar, after he had conquered Anthony and Egypt, returned to Rome, carrying great riches, and entered the city in triumph, and by the means of his riches and spoil, he got himself proclaimed emperor of Rome by the name of Augustus Cesar; but it was under the reign of his successor, Tiberius Cesar, that the Roman government manifested its hatred against the holy covenant, by beheading John, and crucifying our Savior.

29. "At the time appointed he shall return and

come toward the south; but it shall not be as the former or as the latter." This verse seems to carry us down to the end, or appointed time when pagan Rome was about to be taken away; if this is correct, then "he shall return," had reference to the northern nations, or barbarians, who had been, by the power of the Romans, driven into the wilderness of the north, now returning and overrunning the plains of Italy, and a part of Africa. This happened in the beginning of the fifth century.

30. "For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." About A. D. 447, Attila (called the scourge of God) ravaged the Roman empire, and as I conceive it, fulfilled this prophecy, his army being composed of Huns, from Hungary, which was by the ancients called the land of Chittim.

31. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." By this I understand the same northern nations that should and did conquer the Roman empire, and polluted Rome by the slaughter of her citizens and ravages committed by the armies of the northern barbarians, and after dividing the Roman empire into two kingdoms, these two kings being converted to the christian faith, were the instruments of taking away the pagan rites and sacrifices, which Daniel, or the angel denominates the "daily sacrifice abomination." Here ends the description of the first beast in the fourth kingdom, which John informs us in Rev. xiii. 18, he saw numbered, "and his number is six hundred threescore and six," which I understand to mean the years that this beast, or pagan Rome should contaminate the Jewish and Christian religion, break in pieces and devour with his "great iron teeth," the same. If this be a correct exposition of the text, then this beast began his power over the people of God, 155 years before Christ, and would end 508 years after Christ; so that we are brought down to A. D. 508.

32. "And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits." After the time mentioned before, errors began to creep into the church, such as, doing penance, worshipping of images, depriving lay brethren of their rights, infallibility of the mother church, and the bishop of Rome; yet in this almost universal defection of the church there were a few lights in the world, who opposed the superstitions and errors of the times.

33. "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by the flame, by captivity, and by spoil, many days." In this verse, we are informed, that many private brethren, "among the people," would still remain faithful to the truth, and would endeavor to instruct and guard others against the craft and flatteries of the priesthood; yet they would suffer persecution, and the manner is foretold, by sword, imprisonment, flame and spoil. And who has read the history of the church, from the fifth century down to a very few years, and is not fully satisfied of the fulfilment of this prophecy?

34. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries." When persecution raged under the reign of Anti-christ, the true followers of Christ were helped by the grace of God. There were a few names, "even in Sardis, which have not defiled their garments, and they shall walk with me in white; for they are worthy;" but the multitude would follow the anti-christian deceivers, here called the flatterers.

35. "And some of them of understanding shall

fall, to try them, and to purge them, and to make them white, even to the time of the end: because it is for a time appointed." Here we are informed for what purposes the children of God, especially the teachers should be persecuted; to try, purge, and make them white even to the end of the anti-christian reign, which "time appointed," is 1260 years.

36. "And the king shall do according to his will, and he shall exalt himself above every God, and shall speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished; for that that is determined shall be done." The king spoken of in this verse, is the little horn, in allusion to the papal power which should exalt himself "sitting in the place of God," above all the heathen gods; and even oppose the God of gods, by dispensing with his laws, and claim the prerogative of making new laws for his kingdom; and also anti-christ would prosper until the "indignation be accomplished;" or Judgment of the great day.

37. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God: for he shall magnify himself above all." He (papal Rome) would not regard the pagan gods, and would forbid to marry, nor regard the Christian's God, but would exalt himself above all that is called God. See 1 Thess. ii. 4.

38. "But in his estate shall he honor the God of forces; and a God whom his fathers know not shall he honor with gold, and silver, and precious stones, and pleasant things." Papacy erects her images, or pictures of saints, and adorns them with precious stones set in gold and silver, which things the fathers were commanded not to worship, and which things neither the Jews, Christians, nor Pagans had even before worshipped.

39. "Thus shall he do in the strong holds with a strange God whom he shall acknowledge and increase with glory, and he shall cause them to rule over many, and shall divide the land for gain." Truly it is a strange God to set up in the most public places images, adorned with jewels, &c., for the populace to bow down and worship, yet it is a well known fact, that in all countries where the power of papacy is felt, these images are placed in the corners of the streets, and all public places, and worship is rendered by every passing votary. And it is also true that the pope has sold kingdoms, and countries, and divided the land, to fill his coffers with gold.

MELCHISEDEC MADE LIKE TO THE SON OF GOD.

Christ Jesus, as Mediator, had three offices to execute,—of Prophet, Priest and King. His first appearing was to fulfil his prophetic office, in revealing the Divine counsel, and the way of salvation. Having finished this part of the work which the Father gave him to do, and having announced the same unto his disciples, in these words, "All that I have heard of my Father, have I made know unto you." John xv. 15; he commenced the execution of his priestly office. The priestly office contained three distinct branches—namely, *sacrifice*, *intercession*, and *benediction* and, in these, Christ was prefigured by the priesthood of Aaron. But in this, as well as in other parts of his mediation, the type failed to be the *image*, and was the mere *shadow*. Jesus was the Priest who offered the atoning sacrifice, the victim that was offered, and the God who accepted the offering. The priesthood of Aaron offered a sacrifice for sin; so did Christ: they offered others; Christ offered himself; they "offered oftentimes the same sacrifices, which could never take away sin;" Christ offered himself but *once*; "and, by the once offering of himself, hath per-

fectured for ever them that are sanctified." When the consecrated victim was slain, the High Priest went into the holiest of all, and entered upon the second part of his office. Christ "entered not into the holy places made with hands, but into heaven itself, *now to appear in the presence of God for us.*" Heb. ix. 24. While the High Priest was in the temple, making intercession for the people, the whole congregation were praying without, and waited in anxious expectation for *his coming out*, in order to receive the *blessing*, the last branch of the priestly office: and the whole church of God waits now, for the second and glorious advent of their High Priest, when he shall come and pronounce the *benediction*. "Ye turned to God from idols, to serve the only living and true God; and to wait for his son from heaven." 1 Thess. i. 9, 10; and are said to be "looking for that blessed hope, and the glorious appearing of the great God our Savior." Titus ii. 13. When the doors of the temple were thrown open, the High Priest came forth, and blessed the whole congregation assembled before him; and, at the coming of our great High Priest from the heavenly sanctuary, he shall issue the summons, "Gather all my saints together unto me; those who have made a covenant with me by sacrifice." Ps. l. 5.

But the blessing pronounced upon the people of Israel, when their High Priest came from the holiest of all, fails to represent the "honor and glory that is to be brought unto us at the appearing of Jesus Christ." 1 Pet. i. 7. And, in this last part of the priestly office of Christ, he is typified, not by Aaron, but by Melchisedec; the particulars of whose history, wherein he "was made like unto the Son of God," are recorded in the book of Genesis, and in the Epistle to the Hebrews. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being, by interpretation, king of righteousness, and after that, also, king of Salem, which is king of peace." Heb. vii. 1, 2.

In this great man, the kingly and priestly offices were combined. He was not a priest of the most high God to sacrifice or intercede: all that is recorded of him, as a priest, is, that "he blessed him that had the promises." Heb. vii. 6. And in this is a type of Him who "shall appear a second time, without sin (a sin-offering,) unto salvation," Heb. ix. 28. His name is significant of his royal dignity; and such will the Son of God appear, at his return; for then "the heavens shall declare his righteousness." Psalm. l. 6; Isa. xxxii. 1. The union of the priestly with the kingly office typifies the Redeemer, at that time when "he shall sit and rule upon his throne, and shall be a priest upon his throne," in his holy temple, Zech. vi. 12, 13. The city, wherein Melchisedec was king, means *peace*. This shall be the distinguishing name of the church of God, in its glorified state—the holy city, the New Jerusalem, which signifies the *vision* or the *possession of peace*. The church is now in its militant state, waging war with all its spiritual enemies; but then it shall be the city of peace, for then it shall triumph, having obtained the victory through Him whose throne shall stand in the midst of it, Rev. xxii. 3.

There are two very notable circumstances in the history of this eminent character: his blessing Abraham, and the time when that blessing was pronounced. The benediction of Aaron failed to represent the glorious scene of Jesus, descending from the temple not made with hands,

and blessing all his people, assembled to meet him in the air. Melchisedec met Abraham, returning from the slaughter of the kings; so shall the King of righteousness and the King of peace meet Abraham, and all the heirs of promise, returning from the conquest of all their enemies, at his second advent; when they shall be made more than conquerors, through their conquering King. Then, arrayed in his glorious apparel, he shall bless them; and, in that blessing, they shall be made partakers of his kingdom and glory, for which they long suffered. Lastly, in the sacred narrative, we are informed, that the king of Salem prepared a feast for Abraham, and refreshed him and his company, on their return from the conflict; so shall the King of Zion. "For in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth." Isa. xxv. 6—8. Then, in the Father's kingdom, shall the ransomed from among men drink of the new wine, and delight themselves in the abundance of peace.

THE TEMPLE OF SOLOMON.

The temple raised by Solomon, as the habitation of the God of Israel, was a beautiful figure of the church of God. When the king of Israel had finished his temple, and assembled the nation to its dedication, he used these remarkable words, "But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee; how much less this house that I have builded?" 1 Kings viii. 27. From which we infer that "the Most High dwelleth not in temples made with hands." Where then shall we find that temple of which God will say, "This is my rest for ever; here will I dwell; for I have desired it?" Psalm cxxxii. 14. The incarnation of the Son of God, gave us an opening view of the ultimate design of the erection of Solomon's temple. He called his body the true temple, John ii. 19—22. In this "true tabernacle and living temple, which the Lord pitched and built, and not man," Jehovah dwelt; not as in the building of Solomon, but in "all the fulness of the Godhead bodily," Col. ii. 9. The church is called the body of Christ, Eph. i. 23, and when the several members of his mystical body shall "come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 12, 13, then it shall appear perfect and complete, and shall be "filled with all the fulness of God."

The church is spoken of under the figure of a temple, of which Jesus is the foundation: and all believers are likened unto lively stones, and built up a spiritual house, 1 Peter ii. 4—7. The materials, of which the temple of Solomon was composed, were collected, not alone out of the land of Palestine, but from the nations afar off, and the islands of the sea; so also is the living temple, made up of lively stones gathered out of all nations, tongues and languages; every one of which is built upon Christ, the sure foundation. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for

a habitation of God through the spirit," Eph. ii. 19—22. Jesus Christ is the builder of this temple; and in this was prefigured by Zerubbabel and Joshua, who labored at the rebuilding of the temple, when the remnant returned from captivity. "The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it," Zech. iv. 9. As the temple was an emblem of the church, so Zerubbabel was a type of Christ: and of Jesus it is true, that "his hands laid the foundation, and his hands shall also finish" the spiritual house; "and he shall bring forth the head-stone thereof with shoutings, crying, grace, grace unto it," Zech. iv. 7. And in allusion to the erection of this temple, the prophet is directed to say, "Not by might, nor by power, but by my spirit, saith the Lord of hosts," Zech. iv. 6; and elsewhere, "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory," and when this everlasting habitation of God is finished, and the headstone brought forth, "He shall sit and rule upon his throne; and he shall be a priest upon his throne," Zech. vi. 12, 13. This is the temple which God hath desired for his habitation; and of it He shall say, "This is my rest for ever, here will I dwell, for I have desired it," Psalm cxxxii 13—18.

PROMISES OF A GLORIOUS KINGDOM, AND THE VISION ON THE HOLY MOUNT.

The Scriptures of the Old Testament abound with promises of a glorious kingdom. "Behold, a king shall reign in righteousness, and princes shall rule in judgment," Isa. xxxii. 1. "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed," Dan. ii. 44. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever," "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." "And the kingdom, and dominion, and greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. vii. 13, 14, 18, 21, 22, 27.

But the same prophets, who foretell the advent of the king in his glory and majesty, and the honours conferred on the redeemed, as exalted to sit down with him on his throne, and reign with him over all worlds, declare in plain language, that he shall come "in the form of a servant," and appear "in the likeness of men"—that he who shall be revealed as "the Sun of Righteousness," and "the perfection of beauty," shall "grow up as a tender plant, and as a root out of a dry ground; that he hath no form nor comeliness; and when we shall see him, there is no beauty, that we should desire him"—that he who shall come as "Lord of all," claiming "the kingdom, and the power, and the glory," shall come as a man of sorrows, and acquainted with grief, and having no where to lay his head—

that he who shall come, receiving the full homage due to him, as God and Christ, and acknowledged by his saints, who shall cast their crowns at his feet: shall appear with a "visage marred more than any man, and his form more than the sons of men," "despised and rejected of men"—that he who shall appear as the reigning King of Zion, shall also appear as "the Messiah, to be cut off for sins, but not his own," Dan. ix. 26.

Unto the Jews these lively oracles were committed, who, passing by the predictions of his meanness and poverty, of his persecutions, sufferings, and death, fixed their minds upon his *glorious coming*; and, taking a carnal view of these delightful promises and prophecies, at once concluded, that it should be marked with great pomp and earthly magnificence; and that the effect would be, to them, an exaltation to the possession of privileges and immunities above all the nations of the world. Thus musing in their hearts, the Messiah makes his entry into our world. He came unto his own professing people, but his own received him not; because "they had erred, not knowing the Scriptures." He comes, meek and lowly, to seek and to save. How disappointed were the Jews in all their expectations! Instead of riches, here is poverty. Instead of a retinue of nobility, and a grand attendance of the doctors of the law, he is accompanied by the poor, unlettered fishermen of Galilee. Instead of treading upon crowns, and sceptres, and the necks of kings, he is a servant, "a worm, and no man; a reproach of men, and despised of the people," Psalm xxii. 6. How is he treated, whom the Jews expected as their king? For a *throne*, he receives the cross; for a diadem of glory and honour, he has prepared for him a crown of thorns; instead of acknowledging him as the King who sways the sceptre over all worlds, he has given into his hand the mock emblem of empire; instead of yielding that homage that was due to him, as Lord and Christ, they mockingly bend the knee before him, while he hangs, in agony, making atonement for transgression. Thus was the Son of the Highest delivered, by the determinate counsel and foreknowledge of God, to make atonement for transgression, put an end to sin-offering, and to bring in everlasting righteousness, Dan. ix. 34. And, when all was fulfilled that was written of him, as the suffering Messiah, he was taken down from the tree, and laid in the grave. But God raised him from the dead, and set him at his own right hand, there to abide until he should receive, "the heathen for an inheritance, and the uttermost parts of the earth for his possession." After which he shall be revealed in the glory of the Father, to make his enemies his footstool, and to take unto himself his great power, and to reign.

Even the disciples of our Lord, long after they were brought under his instruction, entertained opinions of an earthly kingdom. It is written of two of them, who came to him, desiring that the one might sit on his right hand, and the other on his left, in his kingdom. They knew that a kingdom was promised to him, as the Messiah; but, as yet, they know not the nature of his kingdom. On another occasion, there was a strife among them, who of them should be the greatest; but he immediately corrected the error.—When the disciples speak to him of his throne, he turns their attention to the cross. When they speak of his glory, he informs them of his sufferings and death. From which we see the intimation, that his *first coming* was to suffer, and his *second* to bring in a kingdom which cannot

be moved. Previous, however, to his departure out of this world unto the Father, he gave them the fullest assurances of his return.

Of his glorious appearing and kingdom, he gave to some of his disciples a view on the holy mount. This vision was given in fulfilment of the promise, "Verily I say unto you, there be some standing here, who shall not taste of death till they see the Son of man coming in his kingdom," Matt. xvi. 28. "After six days," he fulfilled this promise, "and took with him Peter, James, and John his brother, brought them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them *Moses* and *Elias*, talking with him," Matt. xvii. 1—3. As in the mouth of *two or three witnesses* every word should be established; so three disciples were chosen: and, as these three disciples were chosen to be witnesses of his sufferings afterwards, Matt. xxvi. 37; so here they were appointed to be *eye-witnesses* of "the glory that should follow." On that holy mount, the Son of man laid aside the robes of mortality, poverty, and humiliation, in which he was arrayed as the Apostle and High Priest of our profession, and appeared in his glorious apparel as the King of Zion. His raiment was white as the light; and his countenance as the sun shining in his strength. Before him stood the disembodied spirit of the Hebrew law-giver, and the highly-favoured prophet, in a glorified body, who was taken to heaven without seeing death. Moses appears to resign up his situation in the house as a servant—to deliver up the Urim and Thummim unto Him who was the substance of all that was typified, and the end of the law for righteousness unto every one that believeth. Elias beheld the great Apostle and Prophet, in whom and by whom all things foretold should be fulfilled. The disciples saw before them the giver of the law, the restorer of the law, and the Fulfiller of the law. In Jesus they beheld the King in his beauty, with an immortal body, shining, as filled with the fullness of the Godhead bodily. In Elias, they saw humanity glorified, and formed in the likeness of Jesus himself. In Moses, they had the assurance that the spirits of the saints, when absent from the body, enjoy the glorious vision of God, and dwell under the light of his countenance; and, in this, had proof of the happiness of God's people, who fall asleep previous to the coming of Christ in his kingdom. And as this was a vision of Jesus coming in his glory, to reign on Mount Zion, we see what the redeemed shall be when he appears, both in Elias and Christ himself. "When he shall appear, we shall be like him, for we shall see him as he is," 1 John iii. 2; and he "shall change our vile body, that it may be fashioned like unto his glorious body," Phil. iii. 21.

Elias was taken to heaven without seeing death: how does this show any thing of Christ coming in his kingdom? Why, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptable, and we shall be changed," 1 Cor. xv. 51, 52. Moses fell asleep, and entered into rest: how does he signify any thing of the kingdom of the Son of man, at his coming? "I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others, who have no hope. For, if we believe that Jesus died and rose again, even so them also, who

sleep in Jesus, will God bring with him," 1 Thess. iv. 13, 14.

As this vision of the Son of man, coming in his kingdom, was designed for the information of the church, when the Redeemer should be taken out of this world, and to give them the hope and assurance of his second and glorious appearing, the three disciples were charged to tell it to no man, until the Son of man was risen from the dead, Matt. xvii. 9. Accordingly, we hear no more of the subject, until one of these three is writing to the church, concerning "the everlasting kingdom of our Lord Jesus Christ," in which he introduces it thus: "For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well-pleased," 2 Peter i. 16—18. The power and coming of our Lord Jesus Christ is not a cunningly-devised fable. The three disciples had a vision of it; and the voice from the excellent glory is an assurance of the kingdom and glory promised. But we have the whole prophetic word, testifying to the same thing; whereunto we do well that we take heed. The night is far spent, and the day is at hand. The word of prophecy is a light and a lamp. Unto that more sure word of prophecy let us take heed, thereby to be guided through this dark night, until we awake, arise, and shine, in the glories of an eternal day, 2 Peter i. 19.

THE TRUE SABBATH DAY.

TO THE EDITOR OF THE SIGNS OF THE TIMES.

Sir.—During the discussion at the Chardon Street Chapel, some months since, upon the institution of the Sabbath, I had an opportunity of listening to some of the arguments, and felt impressed with the fact that an important historical theory in relation to the institution, was wholly overlooked by those who took a prominent part in the debate.

It seems impossible that any one should question the appointment of the Sabbath, by God himself, who is tolerably conversant with the history of the Old Testament, and especially the Jewish polity. In Genesis xi. 2, 3, the Sabbath was expressly set apart in commemoration of the creation of a world. It seems to have been totally neglected for a long time after the flood, but re-established in after ages, on the return of the Jews from Egypt. Now the point has always been a mooted one between the Jews and Christians whether the Sabbath was instituted at once on the completion of the material world, or at a subsequent period. Singular as it may appear to persons not familiar with Biblical literature, it is asserted by Lombard and some others, that there is no mention of the Sabbath in sacred history, till the time of Moses, two thousand five hundred years; yet it seems distinctly to have been known to the perverse children of Israel, notwithstanding some imagine that they perceive that they were ignorant of it before the record in the 21st and 23d chapters of Exodus.

But it is no part of my purpose to try to settle a question about which ancient theologians and sectarians never could satisfactorily agree. The principle object in view is to ascertain what day of any seven entering into the composition of a week, is actually the true Sabbath, sanctified especially by our Heavenly Father. While on the march through the wilderness, a double portion

of manna fell the day before the Sabbath, that there might be neither a necessity or excuse for engaging in any secular concerns, and the immortal law-giver expressly remarked on one occasion, "tomorrow is the holy Sabbath to the Lord." Here is the critical place:—if tomorrow, —the day to which he alluded, being the 22d of the month, was the Sabbath, according to the paradisaical computation,—the 15th, says N. Kennicott, must have been so too, and therefore could not have been spent in marching from Elim to Sin. From all that I can gather, the regularly observed Jewish Sabbath, was kept in Judea in after ages, was on a different day from the patriarchal, or paradisaical, as it was called. The true Sabbath was a day in commemoration of the visible creation, as well as a sign between Jehovah and the children of Israel, by the observance of which they were continually reminded of a glorious epoch and their dependence on God. This was the original and true Sabbath:—the strictly Jewish Sabbath, known by perpetual remembrance to fall on Saturday, in our arrangement of time, was declaredly established as a memorial of their escape from the bondage of Egypt. Under the Christian dispensation, it is believed by some, the change that took place in regard to a holy day, the Christian Sabbath which falls on the first day of the week, is veritably the original seventh day, reckoning from the first day of creative agency.

Admitting this to be true, and it certainly is a subject of interest to the scholar as well as the humble follower of the divine author of our faith, the observance of the first day of the week becomes the day of days, since we really commemorate both the resurrection of the Savior and the completion of the physical structure of the universe of matter. Thus, while we rightly observe the conditions imposed by a special declaration in the decalogue, we are also contemplating the most stupendous event that ever occurred on earth—the rising of the Lord and Savior from the dead.

There are many nice and minute statistical, if not numerical calculations, that might be adduced to strengthen this conclusion,—that the original Sabbath by the direct appointment of God, and the day of the resurrection by Jesus Christ, are identically the same. Knowing the tediousness of figures and the frightfulness of Greek and Latin quotations, potent as they might be in my own view, I dare not inflict either on your readers. If, however, it should be found necessary to go into elaborate arguments to sustain the position I have assumed, if it would increase but one man's reverence for the sanctity of the Sabbath, it would be worth while to do it. With regard to the appellation of *Sunday* to designate the first day of the week, it is presumed that the etymology is a piece of familiar knowledge, and therefore passed over.

Allow me, my dear Sir, to remark, that so far as my observation extended, it struck me that the tendency of the discussion was to lessen the reverence of youth for this special day of God's appointment. If the law was ever binding upon the human family, it is so now. No one questions the universal obligations of the other nine commandments, announced with such awful solemnity through Moses, the servant of the one true God; yet that which requires the thoughtful, prayerful observance of one day in seven, although unconditionally required by our Creator, the everliving and unchanging God, our final Judge, is neglected, without a sample, by millions who know its divine import.

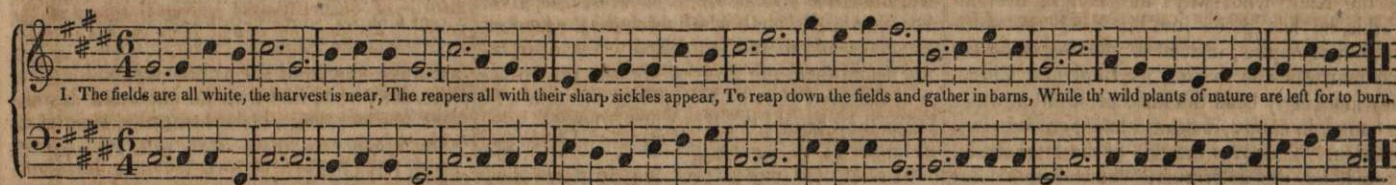
I recollect that one of the speakers considered every day holy;—every one should be devoted to prayerful, devotional considerations;—yet there is no such thing as shuffling off the obligations resting upon us in regard to the *first day of the week*—the Sabbath of the Lord.

Begging your indulgence, should this communication be looked upon as coming from a source not exactly in accordance with your own theory or doctrinal views, I would on no account urge its publication, if it should exclude from the Signs of the Times matter of greater moment to your readers.

Very respectfully yours,

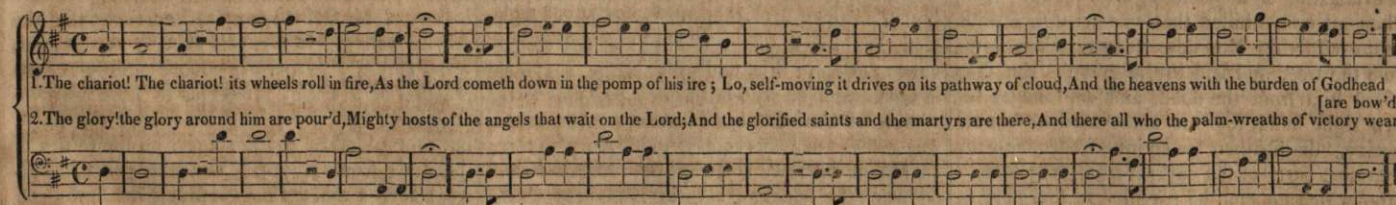
J. V. C. S.

SECOND ADVENT HYMNS. No. 1.



1. The fields are all white, the harvest is near, The reapers all with their sharp sickles appear, To reap down the fields and gather in barns, While th' wild plants of nature are left for to burn.

SECOND ADVENT HYMNS. No. 2.



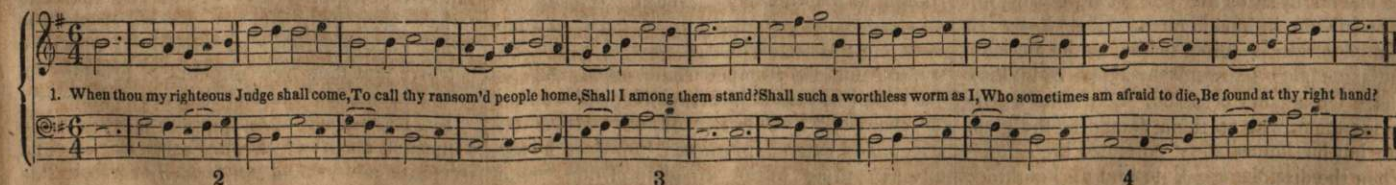
1. The chariot! The chariot! its wheels roll in fire, As the Lord cometh down in the pomp of his ire; Lo, self-moving it drives on its pathway of cloud, And the heavens with the burden of Godhead [are bow'd].
2. The glory! the glory around him are pour'd, Mighty hosts of the angels that wait on the Lord; And the glorified saints and the martyrs are there, And there all who the palm-wreaths of victory wear.

3
The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone covered charnel are stirr'd!
From the sea, from the earth, from the south, from
the north,
All the vast generations of men are come forth.

4
The judgment! the judgment! the thrones are all set,
Where the Lamb and the white vested elders are met,
There all flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word.

5
O mercy! O mercy! look down from above,
Great Creator, on us, thy sad children, with love;
When beneath to their darkness the wicked are driven,
May our justified souls find a ransom in heaven,

SECOND ADVENT HYMNS. No. 3.



1. When thou my righteous Judge shall come, To call thy ransom'd people home, Shall I among them stand? Shall such a worthless worm as I, Who sometimes am afraid to die, Be found at thy right hand?

2
I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all,
But can I bear the piercing thought,
What if my name should be left out,
When thou for them shalt call?

3
Prevent it Lord by thy rich grace,
Be thou my soul's sure hiding place,
In this the expected day;
Thy pardoning voice, O let me hear,
To still my unbelieving fear,
Nor let me fall I pray.

4
Let me among thy saints be found,
Whene'er the Archangel's trump shall sound,
And see thy smiling face;
Then loud with all the crowd I'll sing,
While heaven's resounding mansions ring,
With shouts of sovereign grace.

SIGNS OF THE TIMES.

BOSTON, JUNE 15, 1841.

THE BAPTIST BANNER AND WESTERN PIONEER.

This is a large weekly paper, published in Louisville Ky. It is conducted by four different clergymen of the Baptist order, who reside in different parts of the valley of the Mississippi. The paper therefore, is a general one, and must have a wide circulation. It is conducted with ability, and no doubt is an efficient advocate of the Baptist cause in the West.

One of the Editors, Mr. Peck, saw fit recently to notice the Editor of the "Signs," as follows:

"The 'Signs of the Times' is edited by Joshua V. Himes, who, if our memory serves, once belonged to that class of Christ-ians who were characterized as zealous and determined opposers of all 'sects' save their own."

Remarks. 1. We have no connection with, or knowledge of a "class of Christ-ians," &c. 2. The word Christ-ian is not an English word, and no scholar therefore will use it. 3. As a nickname, no Christian can use it. The editor of the "Signs of the Times," professes to be a disciple of Christ. He is sorry that Bro. Peck was led to speak so contemptuously of him without a reason.

He then goes on to notice our correspondent on the "theory of types," which will be attended to in its proper time and place.

After saying many smart things in relation to Mr. Miller, all of which are more worthy of a skeptic than of a Christian, he proceeds with all the gravity of a Christian Teacher, to point out a remedy to save the people from the destructive influence of Mr. Miller's theory: on which Mr. M. makes the following strictures.

STRICTURES.

Dear Bro. Himes,—I have received the "Baptist Banner and Western Pioneer," you sent me and by all means I would advise that no notice be taken of such scurrility. It is of a piece with the Watchman, Secretary, Register, Telegraph and every other Baptist religious paper printed in the United States which I have been so unfortunate as to have put into my hands. Not one of all my own sect have ever told the truth concerning me; I mean the Editors. Falsehood, misrepresentation, and low mean abuse is all I have received from their pens, and published remarks, even the blackguard Whittemore has been heard to say, "It is too bad." And the self-esteemed Puritan has taken off his cardinal cap, and is about to place it on the head of a baptist editor, the only difficulty he labors under is to know which is most deserving. I would recommend by all means, if it is the cause of the devil he wishes to advance, place it on the head of our "Hoosier" in the west. For he has more wit in his brain, more knowledge in the trade, more experience in the language, and more brass in his face, than any we know of in the whole concern. He is outdone only in one thing, he has no appearance of piety, and I should think by his writing he made no pretence. You may think me too severe in my remarks. I tell you nay. If we must speak, let us speak plain, I say, and I know whereof I affirm. If it be possible to deceive the very elect, this man J. M. P. will do it.

His 1st, 2d, 3d, 5th, "principles of interpretation," I admit. But his 4th "That prophecy is always to be interpreted backwards in order of time," it is not true. I will quote a few cases. Gen. vii. 4.

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth.

Gen. xv. 13, 16. And he said unto Abram, Know

of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years;

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Gen. xli. 28—32. This is the thing which I have spoken unto Pharaoh: what God is about to do he sheweth unto Pharaoh.

Behold, there come seven seven years of great plenty throughout all the land of Egypt:

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land:

And the plenty shall not be known in the land by reason of that famine following: for it shall be very grievous.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Was fourteen years to pass away before Pharaoh was to believe or act? If he did not believe in a famine for a time to come, why lay up at the present? Away with such lecturers on prophecy. Even a guessing yankee would guess better than this.

Num. xiv. 33—35. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years and ye shall know my breach of promise.

I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

Was this to be reckoned backward? verse 37 tells us about such interpreters. Hab. ii. 3.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

1 Peter i. 10, 11. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Dan. viii. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

xi. 27. And both these king's hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

35. And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

If these will not satisfy us that men were to reckon time to come, I cannot tell how to prove any point. Hear his rule. 6. "That the ruinous error of speculators on the prophecies in every age, has been in turning prophets themselves, by prying into the future with reference to dates, modes and particulars. This is the foundation of all the errors of Miller and the 'Signs of the Times.' A broad, vague and general outline of prophetic truth is all we can have before the fulfilment."

In this rule of interpretation he shows either ignorance or a wilful disregard to the truth, he cannot show that either of them have ever pretended to prophecy; therefore, with this assertion, he is trying to deceive the elect. His next assertion borders well nigh to blasphemy; "vague" does he know the meaning of the word, used with reference to a revelation from God. "Vague," wandering, unfixed, unsettled. Is it possible, that a Baptist minister in the 19th century will have so little regard for their own arguments against Pedo-baptists, and then give the whole ground in as plain and distinctive manner as he has in this rule? I am ashamed for him. "Oh consistency, what a jewel!" For if a part of truth is thus revealed, and that part too on which hope is built, which is an anchor to the soul both

sure and steadfast; I cannot see why other parts of divine revelation, not of more importance certainly, may not leave us as unfixed, unsettled, as this. Who made this man a judge in this matter? Let us examine what the Bible says upon this matter.

2 Tim. iii. 15—17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

John v. 39. Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me.

Luke xvi. 29—31. Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

Hab. ii. 2. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

Read also Ezekiel xii. 22—28. 1 Cor. xiv. 3—5. Again, hear his 7th rule. "Prophecy is not given us to tell us before hand what is to happen, or when it is to come to pass, but to illustrate and prove the divine government over nations and men; and more especially to confirm the truth of divine revelation, and constitute an accumulating body of evidence in support of Christianity." Can any man read this and not be ashamed, nor have a blush mantle his cheek, for such barefaced contradiction of the word of God, "not given us to tell us what is to happen." And yet the very same writer, under the next rule, tells us, "of the restoration and conversion of the Jews—the destruction of mystical Babylon or popery—the destruction of Mohammedism—of infidelity—the universal spread of the gospel," &c. &c., not one of them yet has happened. Either this must be a prophecy of his, or it is taken from the Word of God, not yet accomplished. Why Sir, a child seven years old would see the plain contradiction. But the scripture, Mark x. 32—34.

And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Luke xxi. 8—28. Dan. vii. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

viii. 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

xii. 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

Rev. i. 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those

things which are written therein: for the time is at hand.

xi. 2, 3. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.

xii. 6, 14. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

xiii. 5. And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months.

All these, and many more could be given which tells us both *what* and *when*. What must the sober part of community think of a man, who can make such broad assertions as the above? And dogmatically tells us, or Dea. Miller, as he calls me, (which is not true, nor never was: but a nick name of his own invention, as well as the place he has assigned for my residence,) what we must believe, or talk, and what not. I once thought the Baptist ministers discarded the pope and bishops; but alas some of them are as domineering in their sphere as ever the popes were in the days of their greatest power. Yet among our Baptist ministers are a few left who are sighing and crying over the abominations of our editors. I believe the best course for us to take, is, to let them alone, they are joined to their idols. May God have mercy upon them, and open their blind eyes, so that they may repent and be converted: that they may be saved in the day of the Lord Jesus.

I remain as ever, yours in Jesus Christ,

WM. MILLER.

Low Hampton, May 21, 1841.

MODERN SCEPTICISM. The following extract is taken from an article, by a foreign correspondent, of the New York Observer. Dr. Strauss, is a learned German divine. His sentiments accord with a large class of professed religionists of the transcendental school in this country. Such sentiments are worse than open infidelity.

"The amount of what he asserts is as follows: Dr. Strauss maintains first, that all revelations are mere illusions, the dreams of the human mind. He says that their is no word of God, in the ordinary meaning attached to these words, and that the Bible is a book in all respects like any other. Then he proceeds to the question of prophecies and miracles. He regards the prophecies only as the shrewd guesses of some intelligent men, or as their mistakes afterwards contradicted by facts. As to miracles, they are, in his view, simple, natural events, embellished and magnified by people's imagination. Doctor Strauss says positively that Christianity will be displaced one day by something better: a rather rash prediction, and which will give to Dr. Strauss the name of false prophet, if his memory should go down to posterity."

From the Christian Watchman.
DISCOVERY OF TRUTH.

"Prove all things, hold fast that which is good," said the apostle Paul, a sentiment worthy to be written in letters of gold. What does the apostle mean by "all things?" Surely not that we ought to examine every new fangled theory, and listen to every lecturer who may come along. No man could find time to do this, and if he could he would find it a most profitless business. Besides, the apostle's words elsewhere forbid such a meaning. What then does he mean? Why, doubtless, that we should prove every thing which is worth proving. Many theories contradict first principles, their very an-

nouncement is, to a well balanced mind, a sufficient refutation. For instance, Atheism is sufficiently unreasonable and absurd on its very face. No one needs to study it a moment except to find out the best means to prevent its progress among the ignorant and unthinking. Universalism is another of those unreasonable and contradictory schemes, which no one needs to examine for his own good. Its refutation is written on its face. And yet its advocates loudly appeal to our candor to listen to its sophistries, assuring us that the more it is discussed, the more rapidly it is spread. No doubt the more the young mind becomes accustomed to scoffing at sacred things, the more easy and habitual it becomes.

Almost every year we hear of some new scheme for the interpretation of prophecy. It is gravely announced that some one who has "studied the Bible seven years" has found out the secret purpose of the Almighty in reference to the end of the world. Many very good people feel under obligations to examine such schemes, because they may be advocated by very pious men. But since every such scheme contradicts first principles in religion, with which every Christian should be familiar, they have no claim on those precious moments which are given us to prepare for the coming of the Son of Man.

Will the Editor of the *Watchman*, have the kindness to inform us what his "*first principles in religion*" are. We are at a loss to know. And we find many others in the same predicament. Will he not give us light? Ed.

AN EXPLANATION. The article headed *Whole-sale Slander* in our last number we find is not perfectly clear to some persons who are concerned. What we meant to state was this: That the Baptist minister in Georgetown, made an attack upon Mr. Miller's theory which consisted "*almost wholly of misrepresentations and misstatements.*" This is all we meant to say of him. In this connection, we introduced a certificate of a Mr. Flanders, for which he alone is responsible; unless the said minister did endorse it, or give it countenance. Of this, those concerned know best. We wish in all cases to state the truth, and nothing but the truth. This will be bad enough in all conscience, in relation to our opponents.

VALUABLE WORK.

The new and valuable work noticed in our last, is to be published in a pamphlet form, and will be for sale at the Conference in Lowell, the 15th inst.

SIGNS OF THE PRESENT TIMES. In Ireland 5,000,000 have taken the *Tee-To-Tal* pledge. The distilleries and places for vending poisonous drinks, are being broken up.

In the United States, within the last year, a remarkable movement has been made among the inebriates. It commenced in Baltimore, and is now going through the land like an angel of mercy.

The principle is Total abstinence. The laborers, and lecturers are reformed drunkards. The object is the rescue of the drunkard; and extermination of Distilleries, Bar Rooms, &c., and to give the dealers in poisonous and alcoholic drinks moral suasion to their heart's content. Already, 25,000 have enlisted in the cold-water army. They will prevail.

REVIEW OF "BIBLE READER" ON MILLER'S VIEW OF THE MILLENIUM. NO. IV.

I have not yet done with Bible Reader's first paragraph; but must examine still more thoroughly his doctrine of the duration of Christ's reign on earth. It may be some of my remarks

may appear to be only a repetition of what has been already said, but even at the expense of such thoughts and appearances, I deem it important to present this subject so distinctly and repeatedly before the mind, that the most slow of understanding will have the point forever settled in their minds.

In the latter part of Bible Reader's first paragraph, he says, "He shall reign till he hath put all his enemies under his feet, and the last enemy which shall be destroyed is death." (1 Cor. xv.) and which the Bible reveals is after the thousand years are finished. Rev. xx.

The doctrine which Bible Reader here advocates is, that Christ will reign over the saints on earth only a thousand years. His argument is, 1. Christ must reign till he hath put all enemies under his feet, and no longer. 2. But death is the last enemy which shall be destroyed, and will not be destroyed until the final resurrection at the end of the thousand years. 3. Therefore, at the end of the thousand, years the reign of Christ will close."

The fallacy lies in restricting the reign of Christ to the thousand years. True, the Bible says he must reign till then, but it does not say it shall continue no longer. The change which is then to take place, according to Paul, is, not that the reign of Christ, the Son of God after the flesh, by the generation of the Holy Ghost, Luke i. 35, and the Son of David according to the flesh, Acts ii. 30, should end then; but that the Son should then and evermore be subject to God, and in his human nature as the Son of God and Son of man reign on the throne of his father David forever and ever, Luke i. 32, 33.

I shall now show, 1. That Christ will come again; and that when he comes, it will be in the clouds of heaven. 2. That when he comes in the clouds of heaven, he will receive all the kingdoms of this world as his dominion, everlastingly. 3. That when he comes he will raise not the martyrs only, and eminent saints, but ALL his saints, and also at the same time all the living who are Christ's at his coming shall be changed from mortality to immortality. 4. That all these shall never more be separated from the Lord.

1. *Christ will come again in the clouds of heaven.* Acts i. 10, 11, "And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." This text is as good as a thousand: it is clear and positive, and must suffice.

2. *When he comes in the clouds of heaven he will receive all the kingdoms of this world as his dominion, EVERLASTINGLY.* Dan. vii. 13, 14. "I saw in the night-visions, and behold one like the Son of man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Can Bible Reader find any period to the reign of Christ, when he thus comes in the clouds of heaven and receives his kingdom? Can language more strongly express the ETERNITY of Christ's reign?

3. *When he comes he will raise not the mar-*

tyrs only, and eminent saints, but all his saints; and also at the same time all the living who are Christ's at his coming shall be changed from mortality to immortality. Acts xxiv. 15. "There shall be a resurrection of the just." This is not affirmed of the martyrs and eminent saints; but "of the just." That it includes all who bear that characteristic is evident from Luke xiv. 14. "Call in the poor, the maimed, the lame and the blind, and thou shalt be blessed; for they cannot recompence thee; for thou shalt be recompenced at the resurrection of the just." There is no martyrdom enjoined in the command, but a simple act of compassion, and the reward is, a recompence at the resurrection of the just. Again the Savior speaks of this resurrection, John v. 39. "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." There is no such distinction made as that at first the martyrs shall hear and come forth, and afterward the rest of the saints; but "all that are in the graves" and "have done good" shall come forth at once, "to the resurrection of life."

1 Cor. xv. 22, 23, now claims attention. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits; afterward they that are Christ's at his coming." "Then cometh the end," &c. Can Bible Reader perceive any distinction here between the martyrs and all other saints? If so, where is that distinction found? "They that are Christ's at his coming." Most certainly this includes the whole family. No matter whether they are dead or living, they are to be made everlastingly alive in Christ at his coming. "For flesh and blood cannot inherit the kingdom of God." "Neither doth corruption inherit incorruption." Therefore, although "we shall not all sleep, (die) we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed."

One text more on this subject must suffice. 1 Thess. iv. 13-17. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Will Bible Reader look at this text? 1. The time: when the Lord himself descends from heaven, with the trump of God. 2. What shall take place: "The dead in Christ shall rise first," and the living saints "be caught up with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." The last clause confirms the 4th position, viz: That these shall never more be separated from the Lord. With these testimonies before him will Bible Reader still insist that *flesh and blood can and will inherit the kingdom of God for at least 1000 years*? If he has no "theory to sustain" it appears to me he will yield something to the plain testimony of Scripture, "just as a little child would."

J. LITCH.

THE TRUE TEST.

BY WM. MILLER.

The editor of the Watchman, Puritan, and Investigator may jeer as much as they please, I say that the love of Christ's appearing is as true a test of a christian heart, as the needle of the compass is of the direction of the polar star. And if the editor of the Watchman would read his Bible a little more, and love not this world quite as much, and love not the praise of men more than the praise of God; he too might feel the glow of love for Christ, and trim his lamp, and be ready to enter when Christ shall come; but I have but a faint hope of him, or any of those who are so wicked as to oppose this theme of the glorious advent of Jesus Christ, and speak of it with so much disrespect. See 1 Thess. v. 23.

And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

1 Cor. i. 7, 8. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Phil. iii. 20. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

Col. iii. 2-5. Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

iv. 14-18. For it we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore, comfort one another with these words.

2 Thess. i. 10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

ii. 1. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord,

the righteous Judge, shall give me at that day; and not to me only, but to all them also who love his appearing.

Titus ii. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

Heb. ix. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James v. 7, 8. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient: establish your hearts; for the coming of the Lord draweth nigh.

1 Peter i. 7, 13. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ:

2 Peter iii. 11, 12. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

1 John ii. 28. And now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

xvi. 15. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

xxii. 7, 20. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

He which testifieth these things saith, Surely I come quickly: Amen. Even so come, Lord Jesus.

If the foregoing texts do not prove that it is a true test of christian affection to love Christ's appearing, then in vain may we search for a text in the word of God.

MOUNTAIN SANCTUARIES.

"He went up into a mountain apart to pray."

A child 'midst ancient mountains I have stood,
Where the wild falcons made their lordly nest
On high; the spirit of the solitude
Fell solemnly upon my infant breast,
Though then I prayed not; but deep thoughts have
press'd

Into my being since I breathed that air;
Nor could I now one moment live the guest
Of such dread scenes, without the springs of prayer
O'erflowing in my soul. No ministers rise
Like them in pure communion with the skies,
Vast, silent, open unto night and day!
—So must the o'erburdened Son of Man have felt,
When, turning where inviolate stillness dwelt,
He sought high mountains, there apart to pray.

MRS. HEMANS.

SIGNS OF THE TIMES.

BOSTON, JUNE 15, 1841.

GENERAL CONFERENCE
OF CHRISTIANS EXPECTING THE SECOND AD-
VENT OF OUR LORD JESUS CHRIST.

The followers of the Lord and his apostles, who entertain the blessed hope of the glorious appearing of the Great God and our Saviour Jesus Christ, the second time, to bring with him the resurrection of the dead in Christ, and the everlasting reign of righteousness in the new creation which he will make, are respectfully notified that a meeting will be held in the city of LOWELL, Mass. June 15th, at 10 o'clock, A. M.

The object of the meeting is to prepare the way of the Lord; to comfort one another with the promises of his coming; to call up the attention of the church to the riches of her inheritance, not in this world, but in the world to come, not in a carnal Jerusalem, but in the new Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, Europeans or Americans, who are by faith the children of Abraham.

The Conference will not be a place for controversy, or party strife, or sectarian display; and least of all, a place for assailing the great pillar of holy truth, the church, its ministry, its ordinances, or its Sabbaths; but a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the holy land and heavenly kingdom of everlasting peace and blessedness, to which our Joshua will triumphantly lead all his people beyond the swellings of Jordan.

This body convenes to-day, in the Christian Chapel, Lowell, Mass. at 10 o'clock, A. M.

LITERARY NOTICE. *The Vestry Singing Book*, Boston; Saxton and Peirce and D. S. King. The work is compiled by Messrs Fiske and Dearborn, the publishers of the Musical Reporter.

This work is well worthy of the patronage of the Church. The tunes are selected from the best authors; and many of them are the old fashioned ones, which we consider the best. There are three hymns to each tune. The selection of hymns is judicious. They are, for the most part such as a pastor would select for meetings of prayer and conference. For sale 107 Hanover Street.

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BIBLE CLASS LESSONS.

LESSONS III.

THE ENBLEMATIC REPRESENTATIONS OF THE VISION.—*Daniel vii.*

Concluded from page 31.

PART THIRD. *The fulfilment of the vision.*

How many circumstances are presented in the vision, to precede the beginning of the time, times, and dividing of time? * Have four such kingdoms as those predicted in the vision existed? Does the last of them now exist? In what form? 2. Did ten kingdoms come out of the fourth great kingdom? What were they? Between what years did they arise?

3. Did another power, a blasphemer and per-

secutor of the saints come up after them? What power was it? 4. Did three of the first ten horns fall before his establishment? What were they? By what powers were they overthrown? When did the third fall? What religion did the Ostrogoths profess? Could the supremacy of the papal religion be established in Rome while they held it? Did not their fall open the way for the establishment of the papal power? 5. Were the saints given into the hand of this blasphemous persecuting power? When and by whom? Was this the same power who in 538 took Rome from the Ostrogoths? Had every circumstance predicted to precede the beginning of the prophetic period been fulfilled in A. D. 558? Must we not, then, begin that period at that time or leave a vacuum in the series of events until it does begin?

6. What was the event predicted to terminate the time, times, and a half?

Ver. 26. When did that circumstance, the taking away of the papal dominion take place? How long from 538 to 1798? How long then is a time, times and dividing of time? Would not that be as many years as there are days in 42 months (Rev. xiii. 6.) of 30 days each? Does not a day then in Daniel, stand for a year? Is not this fulfilment of prophecy a perfect demonstration that Daniel does so use time? Has the papal power been dying of consumption ever since its fall in 1798? Must we not then be near the last circumstance predicted in the vision the giving the kingdom to the son of man or to the saints? Does not this subject forcibly remind us of the importance of securing the character that we may share the inheritance of the saints? Does not the glory of this world fade away in view of the nearness of the exceeding glory which shall be revealed? What are some of the qualifications necessary for the enjoyment of that glory? Math. v. 3, 5, 8. How is this preparation to be obtained? Acts. iii. 19, Rom. x. 9—13.

NOTE. This vision ends with assuring us that after this fall the papal power shall be consumed and destroyed unto the end; but how long it would be to that end, it does not say. But the next chapter presents us with the same little horn and gives us the time or length of the vision, 2300 days; and informs us that "at the time appointed THE END shall be." Dan. viii. 19.

* Five circumstances are predicted to precede the time, viz. 1. Four kingdoms were to arrive successively and reign over the earth. *The Chaldean, Medo Persian, Grecian, Roman.* 2. Out of the fourth kingdom, ten kings were to arise. They were; 1. *The Huns,* 2. *The Ostrogoths,* 3. *The Visigoths,* 4. *The Franks,* 5. *The Vandals,* 6. *The Sueves and Alans,* 7. *The Burgundians,* 8. *The Heruli.* 6. *The Saxons and Angles.* 10. *The Lombards.* (Machval's History, Bishop Lloyd's chronology.) 3. Another power, blasphemous and persecuting, was to rise after them. viz. Popery. 4. Three of the first ten horns were to be plucked up before his establishment. They did thus fall. The Heruli were subverted by the Ostrogoths, 493. The Vandals by Justinian, the Greek Emperor in 534. The Ostrogoths by the same, 538.

5. The saints were to be given into the hands of the little horn. Justinian the Greek emperor passed an edict in 534 constituting the Bishop of Rome head of all the churches. But the Ostrogoths who then had possession of Rome, professed the Arian faith, and were bitter enemies of the pope and the Roman Catholic church. When, therefore, Rome was conquered by Justinian the way was open for the establishment of the papal power.

† In 1798 in the month of February General Berthier, a French General, entered Rome, took the city, deposed the pope, abrogated the old papal government and in its place instituted a Republican government. Since then the papal power has been dying of consumption, and will continue to do so until de-

stroyed by the brightness of Christ's coming. 2 Thess. ii. 8. No prophecy can be more literally fulfilled than this has been. Nor can the meaning of a prophetic period be more clearly proved. All which remains, is, for the Son of Man to come and take the kingdom. That event must therefore be near us.

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JOSHUA V. HIMES, EDITOR.

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 7.

BOSTON, JULY 1, 1841.

WHOLE NO. 31.

SECOND COMING OF CHRIST.

"WORK WHILE IT IS DAY."

Up ye Christians, up—and sleep'st thou still?
Daylight is glorious on the hill;
And far advanced, the sunny glow
Laughs in the joyous vale below;
The morning shadow, long and late,
Is stretching o'er the dial's plate.

And are thine eyes, sad waker, say,
Filled with the tears of yesterday?
Or, lowers thy dark and anxious brow
Beneath to-morrow's burden now?
New strength for every day is given.
Daily the manna fell from heaven!
Link by link the chain is made,
Pearl by pearl the costly braid;
The daily thread of hopes and fears
Weaves up the woof of many years;
And well thy labor shall have sped,
If well thou weav'st the daily thread.

Up Christian, up! thy cares resign!
The past, the future, are not thine!
Show forth to day thy Savior's praise—
Redeem the course of evil days;
Life's shadow, in its lengthening gloom,
Points daily nearer to the tomb!

VIRTUE.

No radiant pearl that gleams around,
No harpers sweet, melodious sound,
No voice that wakes the morning dawn,
No beauties 'mid the velvet lawn,
Tell of those sweets that virtue owns,
Emerging from the eternal zones;
No royal robe that monarchs wear,
No empty crowns with golden stars
Tell of that worth, that joy, that fame
Enwreathed around fair virtue's name.
It strews life's path with joy divine,
And lives anew in heaven's clime,
While earth's delights that charm, decay,
This lives to bless in endless day;
While mortal scheme in ruin lies,
This lives to bloom beyond the skies. W.

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE
SECOND COMING OF CHRIST ABOUT THE YEAR 1843,
AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST
PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER III.

HISTORY OF BONAPARTE, 1290 DAYS.

Concluded from page 42.

40. "And at the time of the end." What may we understand by the end? I understand the end of the 1260 years which Anti-Christ was to reign over the kings of the earth, and tread the church under foot: or the end of the power of the character which Gabriel had been describing in the four last verses. Which years and power ended, as we shall presently show, in the year A. D. 1798: but we will follow the angel in his prophecy.

40. "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him, like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." It will be necessary for the reader to observe, and for me to remark in this place, that the inspired writers, in their description of kingdoms, or principal governments, use the pronouns, *he* or *him*, instead of naming them, as in the preceding description of anti-christ, or as Paul uses it in 2 Thess. ii. 7, and many other places might be

named. Therefore, I understand the pronouns in the above named 40th verse and those following in the chapter to refer to the same kingdom, or principal ruler in said kingdom, and that the angel has reference to the principal kingdom of the ten kingdoms into which the Roman was divided when anti-christ arose, which "shall hate the whore, and shall make her desolate and naked, and shall eat her and burn her with fire." Rev. xvii. 12—16. If this is correct, then France is intended by *he* or *him* in this prophecy. In order then to give my view, the reader will permit me to paraphrase these few remaining verses.

40. And the time of the end (of Anti-christ,) shall the king of the south (Spain) push at France (Vendean war) and the king of the north (Great Britain) shall come against France, like a whirlwind, with chariots, and with horsemen, and with many ships; and the French (or Bonaparte the principal ruler;) shall enter into the countries, and shall overflow and pass over.

41. "Bonaparte shall enter also into the glorious land (Italy) and many countries shall be overthrown; but these shall escape out of Bonaparte's hands, even Edom and Moab, and the chief of the children of Ammon." Ottomans and eastern nations.

42. "Bonaparte shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape."

43. But Bonaparte shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Sybians and Ethiopians shall be at his steps.

44. "But tidings out of the east and north (holy alliance) shall trouble Bonaparte: therefore he shall go forth with great fury (to Moscow) to destroy, and utterly to make away many."

45. "And Bonaparte shall plant the tabernacles of his palace (he crowned king) between the seas (Milan) in the glorious holy mountain; (Italy) yet Bonaparte shall come to his end and none shall help him." In this passage of holy prophecy, the history of the times from 1798 for twenty years are so clearly delineated, especially that of Bonaparte and the French nation, that it seems as though we cannot be mistaken in the application to these events. After the French Revolution in 1793—4, the Vendean war broke out, in which the papal States, Spain and England combined against the French; yet the French conquered and subdued almost all the nations of Europe, in a very short time; except Great Britain, and the success that followed the armies of the French, is without a parallel in history, after humbling Spain, and conquering Italy, Bonaparte went into Egypt, and is supposed with an intent to press his way through to the British East India possessions, "*but these*," said the angel "even Edom, Moab, and the chief of the children of Ammon, shall escape out of his hands." After the conquest of Egypt, Bonaparte marched into Syria, where, after gaining some advantages, he was defeated before St. Jean d'Acre. The combinations of the holy alliance, as it is called, his campaign into Moscow, the loss of a large share of his troops, his being crowned king of Italy at Milan, the total defeat at Waterloo, his captivity and death, are all foretold with that precision, that the fulfilment of this prophecy is but very little doubted by skepticism itself.

We will now review the 12th chapter of Daniel.

1. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This part of the verse has been fulfilled in the pouring out of the Spirit of God; and in the conversion of many, to the faith of the gospel of Jesus Christ, in this passage called Michael the great prince, since A. D. 1798. "And there shall be a time of trouble, such as never was since

there was a nation even to that same time." This prophecy is a parallel to that in Rev. xvi. 18—21, also Heb. xii. 26, 27. Matt. xxiv. 15, and has already begun. Witness the convulsions in the political world; and the divisions and subdivisions of the churches, also the pestilence that is spreading terror and dismay through our world. "And at that time thy people shall be delivered, every one that shall be found written in the book." The people of God will in these troublesome times be delivered from the grave, the power of death, the thralldom of sin, the force of temptation, and the persecution of the world; in a word, from all their enemies all of them whose names are written in the Lamb's book of life.

2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This brings us to the resurrection, and mentions two resurrections, the resurrection of life, and the resurrection of damnation.

3. "And they that be wise shall shine as the brightness of the firmament;" that is, all that believe in Jesus, shall God bring with him, and they shall live and reign with Christ; for they shall awake in his likeness. "And they that turn many to righteousness as the stars forever and ever." These are those who have taught the way of salvation in truth and soberness, they shall be stars on the crown of his Church. See Rev. xii. 1.

4. "But thou O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." In this verse Daniel is commanded to shut up the words, not hide them; but to write them in a book, and then shut it up; that is, close his prophecy, write no more; but what he had received, and then place his seal to the word of God, that is, make it sure, for at the vision many missionaries or teachers would run to and fro, and his vision would be understood, when they should see its fulfilment.

5. "Then I Daniel looked, and behold, other two (angels) the one on this side of the bank of the river, and the other on that side of the bank of the river." (Hiddekel) see Daniel x. 4.

6. "And one (of the angels) said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?" The man clothed in linen, is the same as in Rev. x. 5; Dan. x. 5, 6, and is Christ standing as a mediator between God and man, and one of the angels inquires how long to the end of these wonders? which shows us, my reader, that it is not presumption for us to follow up the inquiry. *To the end of these wonders*, means to the end of the reign of anti-christ, the beast that the world wondered after. Rev. xiii. 3. xvii. 6.

7. "And I heard the man (Christ) clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, & swear by him, that liveth forever, that it shall be for a time, times, and an half; and when he (anti-christ) shall have accomplished to scatter the power of the holy people, all these things (wonders) shall be finished." The answer here given is the same time as in Dan. vii. 25. Rev. xi. 2, 3. xii. 6. xiii. 5, and is 1260 years. See our explanation in the first chapter in this work of time, times, and a half.

8. "And I heard but I understood not: then said I, O my Lord what shall be the end of these things? Daniel was not yet satisfied; and therefore made still inquiry concerning the end.

9. "And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end." This has the same meaning as the fourth; that is, Daniel is informed that his prophecy is finished, closed up, and that it reaches to the end,

when the angel standing on the sea and on the land, will swear that time shall be no longer.

10. "Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." This verse shows us, that until the close of Daniel's vision, the righteous shall be in a state of trial, and that the wicked should do wickedly.

11. "And from the time the daily sacrifice should be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." By this verse I understand that from the taking away of the first abomination, which may properly be called "*the daily sacrifice abomination*," to the end of the last abomination that maketh desolate, should be 1290 years, being 30 years more than the last abomination, should reign over the kings of the earth (or Roman government) and tread the church under foot. The said 30 years being the vacancy between the taking away the one, and setting up the other. This taking away the first, agrees with what Paul says in 2 Thess. ii. 7. "For the mystery of iniquity doth already work; only he who now letteth (or hindereth) will let, (or hinder,) until he be taken out of the way."

12. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

13. "But go thou thy way until the end be, for thou shalt rest, and stand in thy lot at the end of the days." In these verses the angel informs Daniel that those who wait and come to the 1335 days should be blessed; did he mean those who lived until that day, should all be blessed? No, for the wicked would yet do wickedly, and it is very evident, that when Christ comes, he comes to take vengeance on the wicked, and those that obey not the gospel.

What could the angel then mean? It is obvious he meant that those who had a part in the coming of Christ, or as it is expressed in Rev. xx. "Blessed and happy are they, who have part in the first resurrection," should at that day, (namely 1335 years after the sacrifice abomination should cease) be raised "and stand in their lot," as the angel expresses himself to Daniel in the last verse: "But go thou thy way until the end be, for thou shalt rest, (die) and stand in thy lot, (be raised from the dead) at the end of the days," (1335 years.)

We will now review what we have proved, and if we have a right understanding of Daniel's vision, it is proved that from the pushing of the ram, in the reign of the fifth king of Persia, when the decree or commandment was given to Ezra to go up to build the walls of Jerusalem, to the first resurrection; to the coming of Christ; or ancient of days, when the judgment should sit; the books should be opened; the church justified; should be 2360 years, that in 70 weeks of those years, which is 490 years, Christ should be crucified, which leaves 1810 years after his crucifixion, and will end us in 1843 after his birth. It has likewise been proved that anti-christ should reign 1260 years, or from the taking away pagan Rome to setting up papal, would be 30 years, making the 1290 years, and if pagan Rome was to continue 666 years; as has been mentioned, and which we shall endeavor to prove hereafter; then pagan Rome becoming the fourth kingdom in 153 years before Christ would cease, 508 years after Christ, to which add the 30 years, and it will bring us down to the rise of anti-christ A. D. 538. Then add the

length of his reign 1260 years, would end in 1798, or add the 1290 to A. D. 508, would be the same 1798. Now add the remainder of the 1335 over and above 1290 which is 45 to A. D. 1798, and it will end in A. D. 1843, or add 1335 to A. D. 508 when pagan Rome was destroyed, or the daily sacrifice abomination was taken away, and you have the same A. D. 1843.

2300 years from 457 years before Christ, Daniel's vision will end. 490 years from the same 457 B. C. Christ was crucified and the 70 weeks ended. The fourth kingdom and the last of all earthly kingdoms, was divided into two parts, the first began 158 years B. C. and lasted 666 years to the end of the pagan daily sacrifice abomination, which was 508 A. D. The last number given in Daniel (viz.) 1335 carries us down to the resurrection and will end A. D. 1843. In this last number is included the reign of anti-christ, 1260 years beginning in A. D. 538 and ending A. D. 1798; also the 1290 beginning A. D. 508 and ending A. D. 1798. The remaining 45 years are for the spread of the gospel, the resurrection of the two witnesses, the church to come out of the wilderness, the troublesome times, the last great battle, and the second coming of Christ, to raise his people, and reign with them personally the thousand years following.

THE FIRST RESURRECTION AND REIGN OF THE SAINTS.

To the coming of Christ, and the resurrection of the saints, the eyes of the church of God should be constantly directed, as the grand period when their happiness and glory shall be consummate in perfection. Until then Satan shall work, the people of God on the earth shall suffer affliction and tribulation, and the bodies of all who have fallen asleep in Jesus, shall remain under the power of the grave, and in the bondage of corruption. But what are all the afflictions which the church has undergone from the beginning, when contrasted with the eternal weight of glory to be enjoyed at the coming of Christ, and the first resurrection? "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," Rom. viii. 18. The chapter from which this beautiful Scripture is taken, contains a history of the church of God, in the time past, the present, and the time to come. It was involved in sin, and under the curse of the law. Being chosen in Christ and predestinated unto life and immortality, he stooped under the load of guilt, "was made sin for his people, that they might be made the righteousness of God in him." For them he was made under the law, for them he fulfilled the law, for them he was made a curse, for them he satisfied the demands of justice, paid their debt, and so brought out the prisoners from the prison. Being in Christ, they are delivered from condemnation, and "are passed from death unto life;" and being made free from sin, they are become servants to God, have their fruit unto holiness, and the end everlasting life. For the present they are in a suffering state; and all that will live godly in Christ Jesus, shall suffer persecution. There is no possible way of evading the cross, but by making a compromise of its doctrines. But will the Lord's peculiar people be always exposed to tribulations? shall their sufferings never end? Blessed be God, although the afflictions are many, there is a happy period at hand, when he shall deliver them out of all. "For the earnest expectation of the creature waiteth for the manifestation of

the sons of God," Rom. viii. 19. "The manifestation of the sons of God" will take place at the coming of Christ; according to that which is written, "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know, that, *when He shall appear, we shall be like him*; for we shall see Him as he is," 1 John iii. 2. When Christ shall appear, *his people shall be made manifest in his likeness, and for this the creature waiteth in earnest expectation or looking for, as with the neck stretched out, and the head thrust forward.* This earnest expectation of appearing in the likeness of Christ, is grounded upon the promise of God, and is most intimately connected with that sonship which the creature, or creation, has obtained in Christ. The creation has received the spirit of adoption, and can cry, Abba, father, "and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together," Rom. viii. 15, 17. The creation then has the full assurance in the promise, and in the sonship of all that they so earnestly look for. The sufferings to which they are exposed are as a third ground of hope, and a strengthening of their expectation of being glorified together with Christ. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope," Rom. viii. 20. The sufferings of this present time, when compared with the glory which shall be revealed in us, are light and trifling; and seem, in this verse, to be called *vanity or light*, when weighed in the balance, and compared with an eternal *weight of glory*, which is to follow. The amount of the sufferings, which shall fall to the lot of God's children and heirs, have been reckoned by their heavenly Father; who in his wisdom (both for his own glory and their good,) has thought well of subjecting them thereto. Their sufferings are regulated by a wise Providence, and tempered with a fatherly love. The portion that has fallen to their lot, they shall bear, and his grace shall be sufficient for them: but one scruple shall not be added to the weight, that he hath determined, by all the malice and power of earth, and of hell. Thus much shall they endure, and no more; and here shall their miseries be limited. The new creation in Christ Jesus, was made subject to vanity, or the sufferings of this present time, *not willingly*. No man is willingly subjected to suffering; or to endure contempt and reproach. This appears very evident in the case of Paul, 2 Cor. xii. 7—9. The thorn in the flesh, embraced all the reproaches and afflictions, which the apostle should suffer for Christ's sake, verse 10. The reason assigned, wherefore he was given the thorn in the flesh, was, "lest he should be exalted above measure." God then has a reason for subjecting his children to suffer. In this case, it was designed to keep the man of God humble: "lest being lifted up with pride, he should fall into the condemnation of the devil." But as the Lord had a reason for exposing his people to sufferings, so he has contrived to keep them from sinking under their trials, having "subjected the same in hope." He has given them "hope," which, "as an anchor of the soul, both sure and steadfast, enters into that within the vail." Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God," Rom. viii. 21. This is the hope that bears up the children of God, under all their tribulations and afflictions, which they endure. "For we know that the whole creation groaneth

and travaileth in pain together until now; and not only they, but ourselves also, who have the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," Rom. viii. 22, 23. I come now to inquire, what is *the creature* or *creation* mentioned in the verses quoted? and I answer in a word, that it is *the new creation in Christ Jesus*, and this I maintain from what is spoken of them in the passages themselves. First, they are said to be earnestly looking for the manifestation of the sons of God. Secondly, they are said to have a hope, and a hope too, by which they are saved, verse 24. Thirdly, that they shall be delivered from the bondage of corruption, and introduced to the enjoyment of the glorious liberty of the children of God.

Fourthly, that they all have the fruits of the Spirit. And fifthly, that they are waiting for the adoption, (the Spirit of which they had already received, verse 15,) the redemption of their body.

Now there is not one of these particulars true, if applied to the wicked, or the ungodly world. Is the ungodly world looking for the coming of the day of God: or have they an earnest expectation of being with Christ, and like him at his coming? Have they that hope, which is an anchor of the soul? Shall they be delivered from the bondage of corruption, and enjoy the glorious light and liberty of God's chosen? Have they the fruits of the Spirit, or are they waiting for the redemption of their bodies? But the creation embraces only the children of God: in its connection, it embraces no others. Believers in Christ, are a new creation. "If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them," Eph. ii. 10. But let us consider more attentively, "How the whole creation groaneth and travaileth in pain together." Rom. viii. 22. We have much information on this subject in another part of the apostle's writings; in which he says, "For in this (tabernacle) we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be, that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life," 2 Cor. v. 1-4.

The earnest expectation and desire here expressed is, not to put off the earthly house of this tabernacle, but to put on the house which is from heaven; to be clothed upon with a glorified body, and to appear in the likeness of the glorified body of Jesus. And for this, the whole new creation waiteth, "and not only they, but ourselves also, which have the first-fruits of the Spirit:" not only the poor Gentiles, and the remnant of the Jews, who have been turned unto God, and have obtained the fruits of the Spirit, Rom. viii. 14-16. Not only do they groan, being burdened with the body of this death, and pressed down under the weight of reproaches and afflictions; "but ourselves also," even we Apostles, "who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," Rom. viii. 22, 23.

As the whole creation of God in Christ Jesus, are resting upon the Divine promise, and in hope wait for the redemption of their bodies, they shall not be ashamed of their hope. "Behold I

shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible shall put on (or be clothed) with incorruption: and this mortal shall put on (or be clothed with) immortality," 1 Cor. xv. 51-53.

This chapter speaks of the resurrection of the saints exclusively, being the first resurrection: and it embraces the whole church. It is not a spiritual resurrection, but a glorious one that is spoken of: when the mortal body shall be clothed upon with immortality. There is not one word spoken in this chapter of the resurrection of the ungodly; nor could the circumstances mentioned be true, if applied to the wicked. Shall they, when raised, be clothed upon with incorruption, glory, and immortality? Will they, when raised up, be able to sing, "O death! where is thy sting? O grave! where is thy victory? Shall they obtain victory through our Lord Jesus Christ? Shall their bodies be raised spiritual, and be transformed into the likeness of the glorified body of Jesus, as shall the bodies of the saints? The first resurrection includes the saints of God alone.

The church of God at Thessalonica, was likewise looking forward to that glorious period; as is evident from the contents of the first Epistle written to them. The apostle says, "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come," 1 Thess. i. 9, 10. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. ii. 19. And again, "To the end he may establish your hearts unblamable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," 1 Thess. iii. 13. The minds of this church were greatly occupied with the doctrine of the return of their Lord from the temple, whither He was gone to prepare for their reception unto himself. That they were yet ignorant of many things relating to his coming, is very reasonable to suppose; and this epistle was written to inform them on such subjects, and to correct the erroneous opinions which they had formed.

Having fallen into the error, that such of their brethren in Christ as had fallen asleep were deprived of a participation in the enjoyment of his glory and kingdom, when he should come, and mourning for the loss which they had sustained, the apostle writes, "But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others, who have no hope. For if we believe that Jesus died and rose again, even so them also, who sleep in Jesus, will God bring with him," 1 Thess. iv. 13, 14. Here is double consolation administered, with wholesome advice. They who have fallen asleep in Jesus are entered into glory, and, at his coming in his kingdom, he will bring them with him. "For this we say unto you, by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, & with the trump of God: and the dead in Christ shall rise first. Then we, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," 1 Thess. iv. 15-17.

When the first resurrection takes place, at that moment, the saints found alive on the earth shall be changed and glorified, and both shall be caught up together to meet the Lord in the air. They shall be caught up in incorruptible and immortal bodies; and so shall escape the day of vengeance, that shall come at that moment on all the ungodly left behind. For "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day," 2 Thess. i. 7-10. Thus it appears that he shall come for a two-fold purpose—to take vengeance on his enemies, and "to be glorified in his saints:" so that it shall be the day of the Lord's vengeance, and the year of recompence, Isa. xxxiv. 8.

The destruction of the earth, with all its ungodly inhabitants, at the second coming of Christ, and the glory to which the redeemer shall be advanced at that day, was foretold by Isaiah, in the 24th and 25th chapters of his prophecy.

The windows from on high are opened, the Son of God is revealed in flaming fire and the foundations of the earth tremble. In an instant, "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage: and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again," Isa. xxiv. 18-20. Because "the earth is defiled under the inhabitants thereof," it shall be destroyed with them. And as we look for a new earth, wherein dwelleth righteousness, we have here the promise, that the curse or transgression shall not rise again; and so, in that glorious earth, "there shall be no more curse." It shall be completely renovated, and "filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. ii. 14. Into it sin shall never enter, neither any thing that defileth. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited," Isa. xxiv. 21, 22.

Previous to the general destruction of the earth, with all its ungodly inhabitants, we have seen that the elect were gathered together to meet their Lord in the air. The sinners are swept from the earth: they are gathered, as prisoners are gathered in the pit, and are shut up in the prison. At the same time, shall Satan himself be cast out. For, as the Lord Jesus shall come down in his glory to destroy the mystic Babylon, with all transgressors, and to root them out of the earth, so also shall be cast out the usurper. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season," Rev. xx. 1-3. The angel who comes down from heaven is beyond all doubt, the Son of God, the Angel of

the covenant. He only has the keys of hell and of death, Rev. i. 18. He is the seed of the woman, who thus comes in glory to bruise the serpent's head. Not only is the serpent himself cast into the pit at the coming of Christ, Rev. xx. 3, but all the wicked destroyed from the earth, Isa. xxiv. 22. And as it is promised that the serpent shall be loosed from the bottomless pit for a little season, so it is foretold that the wicked shall be visited after many days. But more of this afterwards.

We have seen that the first resurrection included all the Lord's chosen people, who died from the beginning. They are to be visited and raised, at the appearing of Jesus Christ. "But the rest of the dead (namely, the ungodly,) lived not again, until the thousand years were finished." "The thousand years" are appointed for the reign of Christ, as man and mediator, with his glorified saints, on the new earth, wherein dwelleth righteousness. And that there shall be one thousand years, during which the saints shall triumph with their Lord and king, was shewed in vision to the apostle, and this too after the coming of Christ, the destruction of the wicked, and the bruising of the serpent's head. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years," Rev. xx. 4. As I wish closely to examine this passage, I shall consider, 1st. Where were the thrones, upon which they sat, whom the apostle saw in vision? The thrones were in the holy city, which is described, in the following chapter, as having come down from God out of heaven. This holy city comes down to the new earth, which, according to the description given, is a meet residence for the glorified church, Rev. xxi. 1, 2. It is to the new earth that the holy city descends, and not to the present earth, defiled with sin. And as the New Jerusalem, the beloved city, comes down to the new earth, the beloved and holy city, is on the new earth during the "one thousand years." For, when Satan is loosed out of his prison, and, with all the wicked, under the emblem of Gog and Magog, ascends up out of the pit, wherein they were shut up, "they went up," it is said, "on the breadth of the earth"—"and compassed the camp of the saints about, and the beloved city," Rev. xx. 9. But, if the beloved city were not on the earth during the "one thousand years," how could Satan be represented as *going up* with the ungodly to encompass it about? In this beloved city, which shall come down, shall stand "the throne of God and the Lamb," Rev. xxii. 3. And in reference to this, the prophet says, when writing about that city of which glorious things are spoken, "For there are set thrones of judgment, the thrones of the house of David," Psalm cxxii. 5.

2nd. My next inquiry is, Who are they that shall sit upon these thrones? To this I answer, *all the saints of God redeemed from among men.* "To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne," Rev. iii. 21. "And I saw thrones, and they sat upon them, and judgment was given unto them." Now, "judgment was given unto the saints of the Most High," Dan. vii. 22; therefore the saints of the Most High shall sit upon these thrones. But the apostle says, farther, "and I

saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." Among the blessed company, he recognized the martyrs of Jesus, from Abel, even unto the last child of promise who died for the faith of Christ. But here it might be objected, that the bodies of the saints were not yet raised,—mention being only made of "*the souls* of them that were beheaded." Yet I scarcely can conceive of such an evasive argument, from any who are acquainted with Scripture phraseology. For the information of those who are not in the habit of attentively looking into such scriptural forms of expression as this, I shall refer them to one or two. The first is from the Old Testament. "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls they had gotten in Haran," Gen. xii. 5. The next is from the New Testament. Speaking of the destruction of the world, and the preservation of Noah and his family in the ark, it is said, "Wherein few, that is, *eight souls*, were saved by water," 1 Pet. iii. 20. As I have no fear of any man undertaking to prove that Abraham's servants were mere spirits, without bodies, or that the people saved in the ark had not bodies with them, as well as souls, I shall not notice this objection farther.

Lastly, the apostle saw all who had not submitted to the power and influence of the man of sin, neither had worshipped his image or received his mark; and all these "lived and reigned with Christ a thousand years."

3d. What is meant by—"and judgment was given unto them?" Daniel had a vision of the coming of Christ, and of the kingdom that was given unto him, after the earth would be visited with the fiery indignation of God. After which he says, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom," Dan. vii. Here we see that *judgment* given to the saints, means that they obtained *dominion*, and *glory*, and a *kingdom*. All this the saints shall enjoy, in union with their Saviour and King, on his mediatorial throne. "They shall be priests of God and of Christ, and shall reign with him a thousand years," Rev. xx. 6.

The glorified church shall reign with her glorified King, on the new earth, when this earth, with all its inhabitants, is destroyed, and Satan cast into the bottomless pit. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned to meet her husband," Rev. xxi. 1, 2. The new heavens and new earth commence with the thousand years, mentioned in the former chapter. It is expressly said here, that the *New Jerusalem, the holy and beloved city*, comes down to the new earth. Then the new earth must be in existence from the beginning of the one thousand years; for to the earth on which the beloved city is found, Satan shall go up, when loosed. The description of the New Jerusalem, in the 21st and 22d chapters of this book of Revelation, is that of the beloved city, in which are the thrones spoken of in the 20th chapter, and where the people who have part in the first resurrection live and reign with Christ for a thousand years. The hope of reigning with Christ, in this his glorious kingdom, caused the church, from the

beginning, willingly to suffer and endure the loss of all things, and, that they might have part in this first resurrection, suffer to be stoned, sawn asunder, and tortured, Heb. xi. 35.

The commencement of the "thousand years" is the beginning of the saints' everlasting rest. He who, as Mediator, executed the offices of Prophet and Priest to his church, shall reign as mediatorial King. The church, which is now militant, shall then triumph over all her enemies, and the powers of darkness shall be put under her feet. The commencement of the period of one thousand years, and the reign of Christ, is called the marriage of the Lamb, when his bride, the church, is arrayed in his righteousness, and puts off the mortal body for one fashioned like unto his—spiritual, glorious, and immortal, Rev. xix. 6–9. Now, what is the description of the glory of the church, in the two last chapters of this book, but the same, in another form and under other images, which is given in the 19th and 20th? When the thousand years commence, then is set up "a kingdom which shall never be destroyed;" even the kingdom of Him who "shall reign over the house of Jacob forever," and "of which there shall be no end," Luke i. 32, 33. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," Isa. xxiv. 23. When that glorious and happy period arrives, then shall be fulfilled these predictions: "For the Lord shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be heard therein, thanksgiving and the voice of melody," Isa. ii. 3. "And they shall call thee the city of the Lord, the Zion of the holy One of Israel." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be thine everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified," Isa. lx. 18–21.

And again, "In that day the Lord shall defend the inhabitants of Jerusalem, and he that is feeble among them, at that day, shall be as David; and the house of David shall be as God, as the angel of the Lord before them," Zech. xii. 8. "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one," Zech. xiv. 9.

All who have part in the first resurrection are blessed and holy; and on such the second death hath no power. As the King of Zion is God-man in one person, so heaven and earth shall then be one. The saints shall sit down with Christ on his throne, and he shall make all things new. The new heavens and new earth made ready to receive the New Jerusalem. The city is the bride, the Lamb's wife. In the midst of it shall dwell "the true tabernacle, which the Lord pitched, and not man." The former things shall pass away; sorrow, crying, death, and pain. Every thing known to us as valuable, excellent, and glorious, is brought forward to represent the state of the church triumphant.

She has the glory of God, and her light is like unto a stone most precious: even like a jasper stone, clear as crystal. Her streets are pure gold, her walls salvation and her gates praise. Exalted to inherit this glory by the merits of Christ alone, they shall cast their crowns before him, and ascribe glory, and honour, and praise to him, as their redeeming God. The fruit of the tree of life shall be the food of the citizens, and the river of God shall supply them with gladness and rejoicing for evermore. The Lord God Almighty and the Lamb are the temple of the city, and its light. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord shall bind up the breach of his people, and heal the stroke of their wound," Isa. xxx. 26. This glory and blessedness shall be uninterrupted and eternal. Although nature and art have lent all their beauties to paint the glories of the church of the first-born, yet eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that love him; and which shall be brought unto them at the appearing of Jesus Christ.

— "So shall the world go on,
To good malignant, to bad men benign;
Under her own weight groaning, till the day
Appear of respiration to the just,
And vengeance to the wicked; at return
Of Him so lately promised to thy aid,
The woman's seed; obscurely then foretold;
Now amplier known thy Saviour and thy Lord;
Last, in clouds, from heaven to be revealed
In glory of the FATHER, to dissolve
SATAN, with his perverted world; then raise
From the conflagrant mass, purg'd and refin'd,
New heavens, new earth, ages of endless date,
Founded in righteousness, and peace, and love;
To bring forth fruits, joy, and eternal bliss."

MILTON.

SIGNS OF THE TIMES.

BOSTON, JULY 1, 1841.

"BRETHREN, LOVE ONE ANOTHER."

This exhortation of the beloved John was generally and faithfully regarded by the disciples of Christ until the falling away of the third century. During all that period, it is acknowledged even by infidels, that these disciples were always looking for the actual coming of Christ again with his kingdom from heaven to judgment. But now, and for a century at least, gone by, the church about as generally has been looking for and desiring more than a thousand years of peace and prosperity on earth before the promised coming of their Lord. And see the contrast. Now, instead of loving one another as but one band of brethren, as in primitive days, see them alienated from each other into three hundred schisms, or parties. See them smiting each other even "with the fist of wickedness," in their bold declarations of "My Lord delayeth his coming." And see those also, of the same sect, frequently engaged in severe hostilities among themselves, and dividing assunder of the smallest branches. And many times such individuals would live together peaceably before professing to follow Christ who soon become sadly alienated, on uniting themselves with conflicting sects.

And now, brethren in the faith of Christ and his kingdom at hand, let us all constantly imitate the

primitive saints, not only in the looking for the soon coming of the Lord, both theirs and ours, but in their firm union and christian affection among themselves. It is hoped, that the time it at hand, when this exhortation will not be needed among us, though in the present apparent weakness of the faith of some on this subject, no doubt it is appropriate and somewhat needful. I venture this remark, from perceiving, as I have thought, a disposition with some, not to co-operate with entire cordiality with their brethren of like faith in their efforts to raise the midnight cry, "Behold the bridegroom cometh; go ye out to meet him." This backwardness is understood to result from the circumstances, that though in the main, their views are alike, they differ in some of the minor points of the subject, or events to transpire before the advent at hand. But why should this hinder their christian affection and union of effort to pull as many as possible out of the fire during the short period in which they agree they will have time to dispatch the work? If our own dear children were asleep on the rail way, in the darkness of night, and we were agreed that the engine was coming so near that its wheels and bell were heard, and its sparks seen, sure we should co-operate in our efforts to rescue them as soon as possible, without a moment's hindrance because not agreed as to what other things will take place before the cars arrived. J.

CHRISTIAN UNION.

Another Convention was recently holden on this subject at Apulia N. Y. The following resolutions were passed.

1. *Resolved*, That the unity of the saints is as clearly taught in the Scriptures as the doctrine of regeneration—and ought to be regarded as no less essential to the existence of Christianity.
2. *Resolved*, That the present sectarian organizations are intolerant and despotic, and subversive of the glorious principle of Gospel Liberty, and hence, should receive the unqualified disapprobation and condemnation of every true believer in Jesus Christ.
2. *Resolved*, That a union of the sects, as such, would be taking the sin of sectarianism, now existing in detail and by engrossing it, give it a more fearful and ruinous effect upon the cause of religion.
4. *Resolved*, That as all the true children of God possess one common parentage, and have all the same glorious birth-right, and are entitled to equal and undivided privileges—therefore, for an individual or any number of individuals, to assume the right to dictate to their brethren in matters of faith, or to usurp authority over them, is nothing less than an attempt to lord it over the heritage of God.
6. *Resolved*, That it is the highest folly for a professed enemy of religious sectarianism to hope to effect any thing toward the removal of that evil, while he or she continues to remain in and act with the existing sects.
7. *Resolved*, That Christian Union, as taught by our Saviour and his apostles, is a fundamental element of the gospel: hence, to propagate its principles and spirit, is nothing less than directing our influence to the promotion of the kingdom of our glorious Redeemer.
8. *Resolved*, That sectarianism places the disciplines, confessions, rules, creeds and forms of men, in the position which the pure word of the Lord should occupy in relation to the theory and practice of all Christians.

ELD. ALEXANDER CAMPBELL ON THE SECOND COMING OF CHRIST. Brother Campbell, who publishes a monthly periodical called the Millennial Harbinger, is now giving a series of very able articles on the subject of the Second Advent, as connected with

the Millennium. I wish that my limits in the Signs of the Times would permit me to give them entire; though I dissent from his theory on the subject. His fifth article in the May number of the Harbinger contains a review of the Report of the General Conference. It will be found entire in another part of this paper. Remarks hereafter.

GATHERING OF THE JEWS.

There are two able articles under this head, in the Methodist Quarterly Magazine for 1839, written by the Rev. Wm. Scott, of the Canada Conference.

The following extract will be read with interest.

"To those who are disposed fully to investigate this subject, we would suggest the adoption of a plan of inquiry something like the following:—

I. Let the prophetic writings be carefully examined in chronological order, following the reigns of the kings of Israel and Judah, with a view to define which of the prophecies have or have not been fulfilled. It may be well in this branch of inquiry to ascertain whether any intimations of a literal gathering are to be found in any predictions which may have been known after the reformation carried on in the Jewish state by Nehemiah.

II. Let the New Testament writings be examined with a view to the inquiry, Whether the literal gathering of the Jews to their own land is consistent with the genius of the Christian dispensation, which is the perfection and consummation of every other divinely appointed system of religion.

III. It may not be amiss in the farther prosecution of the question, to compare the writings of various commentators and critics, to see how far their assumptions in favor of a literal gathering are consistent with their own modes of interpretation and criticism.

We are convinced that the plan of inquiry here suggested would, if fairly carried out, have a tendency to bring the case of the Jews more clearly before the public. We shall, however, content ourselves at this time with the discussion of a few of those passages of Scripture which have been selected as decidedly favoring to a literal gathering of the Jews. By showing their parallels, some tolerable idea may be obtained as to the amount of evidence corroborating that notion.

We may be allowed two other preliminary remarks:—First. In the interpretation of Scripture prophecy, it is absolutely necessary to exercise a spirit of caution, reverential awe, and humble fear. As the Rev. Richard Watson well observes, "There is a moral necessity that prophecy should be surrounded with a certain haze and indistinctness." Perhaps no prediction was ever properly understood until its accomplishment. So the ancient prophets are represented as "searching what, or what manner of time the Spirit of Christ which was in them did signify." Our ignorance of what has passed, and our greater ignorance of what is future, should guard us against extremes in the application of certain rules of interpretation. It is possible to literalize and spiritualize so as entirely to lose the sense of Scripture. Those are in great danger who have adopted an hypothesis, and are determined to make every thing subserve its purpose. Now in reference to the case of the Jews, we candidly confess, that such are the complicated intricacies of the various predictions and histories relating thereto, that an hypothesis for or against their literal return may be supported with considerable show of argument and reason. Yet, after

* See Signs of Times, Vol. ii. p. 54.

all, this is not a subject of mere fancy or speculation, but for the above reasons demands unbiased and calm investigation—close and sober thought. It is connected with facts and dates, and the well authenticated histories of many nations. Such being our convictions, we have conscientiously endeavored to avoid the whirlpool of mysticism, as well as the shoals of an exclusively literal interpretation.

The second remark we wish here to make is in reference to chronology. In order to a right understanding of the prophecies, chronological accuracy is very essential. We should know as nearly as possible when the several prophets flourished, and what were the circumstances of the Jews at that time. In all the predictions respecting a captivity and restoration, it is necessary to ascertain the time of their delivery, and whether the revolted tribes, or the loyal tribes of Judah and Benjamin be referred to; or, whether both in their associated capacity are to be understood. The literal and primary meaning of prophecy can only be ascertained by chronological accuracy. Now, it must have been remarked by every reflecting person, that the writings of the prophets are not arranged as they were delivered. The several books do not stand in chronological order. And in very many instances the chapters do not present a continuous succession of historically prophetic incidents. Jeremiah says, the word of the Lord, contained in the twenty-first chapter, came unto him when Zedekiah was king. But the contents of the forty-fifth and forty-sixth chapters were delivered in the fourth year of Jehoiakim. This was at least eight years before Zedekiah came to the throne: so that, in a proper arrangement of Jeremiah's writings, the forty-fifth and forty-sixth chapters should precede the twenty-first. This may serve to teach us the necessity of great care in the application of certain texts and passages, since they may or may not refer to Judah and Israel separately or collectively. Many other remarks might be made in reference to this, especially as ignorance of chronology has been the fruitful source of error. However, as Bickerseth, in his *Practical Guide to the Prophecies*, remarks: "The mistakes of others should lead us to more caution and diligence and prayer in our researches, and more diffidence in our conclusions. But having now the advantage of a more lengthened manifestation of God's mind, from the past history of the church," (we may add, the world,) "we have with this, greater light for the true interpretation."

We now proceed to the examination of a few selections from prophecy, which have been considered as proving a future literal return of the Jews:—In Amos ix. 11–15, we have these words: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will build up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen that are called by my name, saith the Lord that doeth this. Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no

more be pulled up out of their land, which I have given them, saith the Lord thy God." We have quoted this passage at large, to save the trouble of immediate reference.

Amos prophesied in the days of Uzziah; and it appears also that he did so while Jeroboam, the son of Joash, was king of Israel. It is highly probable he prophesied in both the kingdoms of Israel and Judah; first in Israel, from whence he was requested to depart by Jeroboam, to whom Amaziah the high priest had brought a charge of conspiracy against this prophet, chap. vii. 10. The prophet, however, boldly declares the word of the Lord, and affirms, "Israel shall surely go into captivity," chapter vii, 11–17. Being obliged to leave Bethel, he takes up his abode in a small place named Tekoa, where he continued to receive the Spirit of prophecy. The captivity threatened against Israel was that of the Assyrian: this is agreed on all hands. Horne, on this part of the prophecy, says, "The carrying of the Israelites into captivity beyond Damascus into Assyria is explicitly announced; see its fulfilment 2 Kings xv. 29, and xvii, 5–23." Dr. Clark's note on chap. vi. 14, reads thus: I will raise up against you a nation—The Assyrians under Pul, Tiglathpileser, and Shalmaneser, who subdued the Israelites at various times, and at last carried them away captive in the days of Hosea, the last king of Israel in Samaria." In Amos ii. 5, we read, "I will send a fire upon Judah, and it shall devour the palaces of Jerusalem." In Amos i. 2, the prophet says, "The top of Carmel shall wither." Now Carmel was a very fruitful mountain belonging to the tribe of Judah; and these two passages show that, in addition to prophesying against the kingdom of Israel, Amos is commissioned to threaten Judah. The frequent incursions of neighboring nations against Judah may be incidentally described, but it is probable their captivity under Nebuchadnezzar is more particularly alluded to. This is the opinion of Dr. Clark; see his note on Amos ii. 4. It seems quite certain that both the kingdoms of Israel and Judah, and their captivities, are included in the prophetic annunciations of Amos; because in chap. iii. 1, we read, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt." No one ever imagined that the dispersion of the Jews under Titus Vespasian is here the subject of prophecy; but all agree that the punishments threatened against Israel and Judah for the crimes they were then committing were fulfilled in the sufferings they endured in Babylon and Assyria. But, though the prophet thus menaces the Jews, he is permitted to look through the dark vista of future ages, and represents them as being again prosperous and happy—brought again from their captivity, and again established by the Lord their God. "In that day will I raise up the tabernacle of David that is fallen." See above.

Some of these words are susceptible of a literal interpretation, some of them are not. As for instance, "The mountains shall drop sweet wine, and all the hills shall melt." The restoration of the tabernacle of David is referred by all Christian commentators with whom we are acquainted to the establishment of the gospel dispensation, by Messiah, David's royal descendant. Benson says, "This prophecy must be extended to the days of the Messiah, and to the calling of the Gentiles to the knowledge of the true God." Some portions of this prediction, then, it is clear, have a spiritual import. This

is placed by the Holy Spirit beyond a doubt. When the apostles were assembled in council Jerusalem respecting the admission of Gentiles into the Christian Church, St. James quotes these very words of Amos, showing that it was the will of God that, under the christian dispensation, both Jew and Gentile should enjoy equal religious privileges. That portion of the prophecy which can be understood literally was accomplished, as we shall hereafter show. As by the captivities Israel and Judah were deprived of their possessions, and the fruit of the labor of their hands, so when they were restored and returned they were to enjoy, as they did, the results of their own enterprise. Whatever spiritual or temporal blessings are promised to Israel in the passage under consideration, it is very clear that the "remnant of Edom, and of all the heathen that are called by" the name of the Lord, are to enjoy the same; and therefore, if the still future return of the Jews is therein promised, the Gentiles, or, at least, those who are converted, shall accompany them. But this is absurd and unreasonable; and therefore the literal gathering of the Jews to their own land is not taught by the Prophet Amos. The following are parallel passages: Hosea iii. 4, 5; Joel iii. 18–21.

EXTRACT FROM KING EDWARD'S CATECHISM.

PUBLISHED BY ROYAL AUTHORITY, IN THE YEAR 1653.

Master. The Sacred Scripture calls the end of the world the consummation and perfection of the kingdom and mystery of Christ, and the Renovation of all things. Thus speaks the Apostle Peter, 2 Epistle, chap. 3—"we expect new heavens and a new earth, according to God's promise, wherein dwelleth righteousness." And it seems agreeable to reason that the corruption, mutability and sin, to which the whole world is subject, should at length cease. Now, in what way, or by what kind of circumstances those things shall be brought to pass, I desire to hear of thee. *Auditor.* I will declare as well as I can—According to the testimony of the same Apostle, the heavens shall pass away as in a storm, the elements boiling (*astuantia*) shall be dissolved, and the earth, and the works therein, shall be burnt up. As if he should say, The whole world as we see happens with gold, shall be purged with fire, and brought back to its original perfection; imitating which, that lesser world, man, shall likewise be delivered from corruption and change. And so on man's account, for whose sake this great erworld was at first created, being at length renewed, it shall assume an appearance far more pleasant and beautiful.

Master. What then remains? *Auditor.* The past and general Judgement. For Christ shall come, at whose voice all the dead shall rise, entire in soul and body, and the whole world shall behold him sitting on the throne of his glory. Then, after the searching of the conscience of each, the last sentence will be pronounced. At that time the sons of God shall perfectly possess that kingdom of immortality and eternal life, which was prepared for them before the laying of the foundations of the world, and shall reign with Christ for ever. But the ungodly who have not believed, shall be cast into eternal fire, decreed for the devil and his angels."

* We dissent from this view, see page 26.—ED.

REVIEW OF BIBLE READER ON MILLER'S VIEWS OF THE MILLENNIUM. NO. V.

I shall now proceed to the paragraph numbered two in Bible Reader's remarks. (*Signs of the Times* p. 156. Vol. I.) "The Scriptures plainly reveal to us the only reason why satan is bound a 1000 years, viz: 'That he should deceive the nations no more till the thousand years be fulfilled.' Rev. xx. According to Mr. Miller's views, there is no sense in binding satan, as there will be none upon earth but saints shining in glory and immortality, who are beyond the power of deception. Is not here again a violation of rules 1st and 4th?"

The point at which Bible Reader aims in the above paragraph is, to show Mr. M.'s theory on the binding of satan to be senseless and absurd, and a violation of his own rules. His argument is this: 1. The only reason why satan is to be bound, is, that he should deceive the nations no more for a thousand years. 2. But according to Mr. M.'s views there will be no nations on earth during the thousand years but saints shining in glory and immortality who are beyond the power of deception. 3. Therefore Mr. Miller's views are absurd and senseless, and a violation of his own rules.

The fallacy of this argument lies in the assumption that the saints shining in glory and immortality are beyond the power of all deception. That they will not be deceived and fall I admit, because the Scriptures teach it; but that they might not be deceived, if the tempter were permitted to have access to them, is not revealed. Were the angels shining in glory and immortality thrust out of heaven because they kept not their first estate, but sinned? and were Adam and Eve, while shining in glory and immortality, bearing their Maker's image, tempted, deceived and driven from paradise? then what assurance has Bible Reader, if a tempting devil was permitted to have free access to "the nations of them that are saved and walk in the light" of the holy city, they might not be overcome? But God has promised to "appoint salvation for walls and bulwarks." Isa. xxvi. 1. "And when the enemy would come in as a flood, the Spirit of the Lord shall lift up a standard against him."

And again: If Bible Reader can shew that "the nations" means exclusively the wicked nations, it will not follow that the theory of the binding and shutting up of satan in the "bottomless pit" a thousand years to keep him from those nations, although dead, is senseless and absurd: for the Bible does not teach that the spirits of the wicked shall be shut up in the "bottomless pit," where satan is to be bound a thousand years.

The place where departed spirits are confined between death and the resurrection is not "*Gehenna*" rendered "*hell*" Matt. v. 29. Nor "*Abussos*" rendered "*bottomless pit*," Rev. xx. 3., but "*Hades*" rendered "*hell*," Luke xvi. 23, and Rev. xx. 13.

The doctrine of Revelation xx., therefore, is, that during the thousand years millennium, satan will have no access to any part of the human family, and have no power to deceive them until the thousand years are finished.

It will not answer for Bible Reader to say that the bottomless pit and hell (*Hades*) are one and the same place, for the Bible does not teach it.

J. LITCH

From the Millennial Harbinger.

THE COMING OF THE LORD—NO. V.

I promised in my last, farther evidence of the system of interpretation adopted in the exposition of Rev. xx. Since writing my last

yesterday, I have just read the "*First Report of the General Conference of Christians expecting the Advent of the Lord Jesus Christ, held in Boston, October 14 and 15, 1840: published by Joshua V. Himes.*" This Report of 176 pages octavo, is indeed a valuable document on the subject of the immediate personal return of our Lord Jesus Christ. It has a good deal of consistency and inconsistency in it—much strength and a good deal of weakness—much confidence mingled with some doubts—many valuable thoughts and sayings, with others of a very questionable shape and tendency. It is, however, worthy of a calm serious, and grave consideration; and such I have given it, and am thankful to brother Himes for his promptness in sending it to me.

While it oft denounces, in very unqualified terms, certain modes of interpretation, it is nevertheless oft obliged to adopt them; and while decidedly in favor of a literal interpretation of all millennial passages, it sometimes resorts to the figurative and spiritual. It is to be regretted that it uses the term *Millennium* in such unscriptural acceptations and associations, and thereby confounds the understanding of the reader—at one time condemning, and at another approving of the same thing under a sort of double sense.

With me the term *Millennium* represents neither more nor less than what is described in the single passage where the *thousand years* are six times named in four periods. It is not the ultimate and eternal state of the church; it is but a thousand years—literally a *thousand years*. We have had six *Millenniums* of the triumphs of infidelity, impiety, atheism almost completed; we have the promise of one *Millennium* of the same endurance, in which the gospel and its friends shall have the ascendancy. While, then, I concur with much that is said in this Report upon the mistaken views, explanations, and reasonings of the last two centuries in their dreams of millennial bliss, I as decidedly dissent from it in its attempts to make the *Millennium* eternal life and glory in an eternal inheritance. To make *heaven* and the *Millennium* identical terms, or two names for the same state, is too sudden and bold an innovation upon the stipulated signs of our ideas, to be received without a demur. I do not confound the *Millennium* state with the New Jerusalem state described in the next chapter. John makes them two visions, and I cannot make them one. "Jesus and the Resurrection" is my *hope*, not my *Millennium*. It appears as though they were both the hope and the *Millennium* of the authors of the Report.

Indeed, the scope of these documents is on the side of no thousand years reigning of Christ's party or cause; no general triumph of Christianity at all. The world, in its common expectation, will terminate in some three or four years, and the day of final and eternal judgment may be expected to commence in the year 1843. Then the world will be just 6000 years old; and instead of a Sabbath day of a thousand years peace and love, we will have an eternity of bliss. For a *Millennium* the theory gives us more than three hundred and sixty millions of ages of the triumphs of Christ and his people. To all this I have no objection whatever, provided only we can find the word of the Lord for it.

All my hopes are in "Jesus and the Resurrection;" and if in three years hence we are to have these, and the world as it now is be no more, I shall rejoice; although my desires are to see the gospel bless all the families of the earth, and the glory of the Lord to fill all na-

tions with light and salvation—that "all the ends of the earth may remember and turn to the Lord;" and that as the Lord has promised by Malachi, "from the rising of the sun, even unto the going down of the same, his name shall be great among the Gentiles; and in every place incense shall be offered to his name, and a pure offering for his name shall be great among the heathen, saith the Lord of hosts." This, however, I expect to precede the day of judgment and perdition of ungodly men. But to return to our task:—

Israel, House of Jacob, Tabernacle of David, Mount Zion, Jerusalem, &c. &c., are sometimes to be interpreted figuratively in the New Testament, just as much as any of the symbols of the Apocalypse. Indeed, most of the promises made to David, Israel, and the Fathers, as well as those concerning Jerusalem, Mount Zion, "the rest of Canaan," "the seed of Abraham," referred to by the Apostles, are applied not in their original and literal, but in their figurative and spiritual import. We shall at present adduce a few examples.

1st. Gabriel, in the annunciation of the nativity of the Messiah, thus speaks, "He shall be called the Son of the Highest; and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Surely this is not the literal and earthly throne of David, nor is it the literal and earthly house of Jacob; nor can it be said, even now, that he has received the kingdom and the throne of God on which David sat on earth; that he has reigned over the house of Jacob ever since, much less for ever; nor will he ever in Jerusalem sit upon the throne of David; for the earthly city shall never again be built, nor that throne established either on our hypothesis, or on that of the Literalists of the Boston Convention.

2d. Paul has taught us to say that "they are not all Israel which are of Israel;" "neither are the seed of Abraham all children;" "not the children of the flesh, but the children of the promise are counted for the seed." He has also taught us to say that "he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh"—"But he is a Jew which is one inwardly; and circumcision is in the heart of the spirit, and not in the letter." Besides, "we are the true circumcision which worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Thus Israel, the seed of Abraham, a Jew, circumcision, &c., are often used figuratively; and many of the promises concerning them and their restoration must be understood figuratively, and not literally, as the sequel may fully demonstrate.

3d. Even the earthly Canaan to Abraham himself was rather a type or a figure, than, an inheritance. Paul makes him a spiritualist, rather than a literalist, Heb. xii. 16. Of Abraham, Isaac, and Jacob he says, "They confessed that they were pilgrims and strangers in their own land," because they sought a *heavenly country* and a *city of foundations*, whose builder and maker is God." "They plainly declared that they sought not Canaan, but its antitype the heavenly rest." This is the land of promise for all the Israel of God, and the heavenly Jerusalem, the city of the great King. If Abraham saw Christ's day, he might see heaven in Canaan, and his spiritual seed in the child of promise.

4th. Once more: The Christian church is by Paul, Heb. xii. 22, called "Mount Zion the

heavenly Jerusalem, the city of the living God." Hence we doubt not that many of the ancient promises and prophecies concerning the future fortunes of the seed of Abraham—of Israel—the house of Jacob—of Jerusalem—Mount Zion—and the covenanted land, are accomplished or to be accomplished in those who are the children of Abraham by faith in Jesus Christ—the church of God, made up of a remnant of the twelve tribes and of the Gentiles converted to God through the promises announced to Abraham almost four thousand years ago.

We are not arbitrary, then, in supposing that the resurrection, and binding and loosing of Satan, &c., spoken of in the Apocalypse, in the midst of symbols, may be figuratively understood as expounded on a former occasion. I discover that our friends of the Convention regard it as inexplicable on their hypothesis, and consider it a "partial Millennium." They and I agree, perhaps, after all, in what they improperly call a general Millennium, although we may differ so widely in that which is particularly now under consideration.

A. C.

Steamboat Commerce, Feb. 23, 1841.

LETTER FROM STEPHEN FORD.

DEAR BRO. HIMES:—I enclose one dollar, in payment for the present volume of the "Signs of the Times," and wish to say that I am much pleased and deeply interested with your paper, and desire and pray that God may speed you in the glorious work in which you are engaged.

There are quite a number in this place, who are inquiring on the subject of our Lord's second coming, and some, who have recently become convinced, partly by reading Brother Miller's Lectures on the error of a belief in a temporal millennium, and are expecting the coming of the Son of man in the clouds of heaven, to receive his faithful and waiting servants into his glorious, heavenly kingdom.

But there appears to be many, who, though fully convinced that the second coming of our Lord is pre-millennial, are exceeding backward in expressing their sentiments. Truly "the fear of man bringeth a snare." They seem like those, who, in the days of our Lord's first advent, though they saw his mighty works—the proofs of his Messiahship—spoke not openly of him for fear of the Jews.

The word of God teaches most conclusively, I think, that the glorious appearing of the great God and our Savior Jesus Christ takes place *before*, and not *after* the Millennium; and it seems to be the general belief, among evangelical Christians, that the *millennium is near*. Not only this, the very events foretold in prophecy as the signs of the great day of God, are fulfilling before our eyes. There have already been signs in the sun, in the moon, and in the stars; And upon the earth, within a few years, how much distress of nations, with perplexity. How much roaring of the sea and the waves! And are not men's hearts failing them for fear—and for looking after those things that are coming on the earth? If so, is not the day near, even at the doors? Possibly brother Miller's calculations of prophetic times may be incorrect: but what then? Shall the main point, the *pre-millennial advent*, be given up? Not at all. We will still wait for our redemption.

Yours in the gospel, S. F.

Chaplin, May 13, 1841.

SIGNS OF THE TIMES.

BOSTON, JULY 1, 1841.

THE GENERAL CONFERENCE.

The Conference convened at the Christian Chapel, Lowell, the 15th ult. The Conference was addressed by Henry Jones, of New York, in the morning on "The nature and manner of the second coming of Christ." In the afternoon, Josiah Litch addressed the Conference on the nature of the kingdom of God, and the evidence of its being near at hand.

Brother Miller, and some others on whom dependence was made, have not yet arrived. As Brother Miller has been afflicted of late with infirmities so as to be unable to preach, we fear he will not be able to attend the Conference at all.

A full report of the proceedings of the Conference may be expected in our next.

Lowell, June 16, 1841.

Ed.

NEW ARRANGEMENT.

Hitherto we have conducted this humble sheet on our own responsibility. We acknowledge with gratitude, the friendly aid of Brothers Miller, Litch, Jones, and others; without which, we should have been unable to have sustained it. We take this opportunity to express our acknowledgements to them who have co-operated to sustain and extend the work.

Having the pastoral care of a church in this city, in connection with the care of the paper, we have not been able to do that justice to it that it deserved and that we anxiously desired. But under all the circumstances we have done the best we could. The time has now come for us to act more efficiently in this department of our work. To accomplish this desirable object we have secured the editorial services of BRO. JOSIAH LITCH, who will hereafter be associated with us in the editorial department. We feel assured that this arrangement will not only be satisfactory to the friends of this holy cause, but that it will also tend to its advancement.

BRO. LITCH, has now made his arrangements to devote his whole time to writing and lecturing on the subject of the Second Coming of the Lord at hand. Let him be sustained by the friends of the cause among whom he may travel and preach the kingdom of God.

Another thing; in procuring the labors of brother LITCH, the expenses of the paper will be increased. Our only hope of being sustained in this measure, arises from the increase of subscribers. Let every friend of the cause make an effort to increase the subscription list, and all expenses will be met without difficulty. Come brethren, let us now go to work. What we do, must be done quickly.

NOTICE. BROTHER LITCH will be in Worcester the last day in June, and will spend a week there. He will lecture afternoons and evenings, on the kingdom of God at hand; if Brother Ellis will procure him a place for meeting.

The intolerance of the Romish clergy in Belgium has produced great excitement, and required of the government, strong military measures. The Liberals affirm, and with good reason, that the Archbishop of Mecklin is the real king of Belgium, although the nominal king is professedly a Protestant. Four hundred convents have been founded, or organized, in Belgium, since 1830. A certificate or commission,

from the Romanist clergy, is necessary to every public instructor. The new cabinet has been obliged to appease the clamors of the Papists, by a circular, directed to all the governors of provinces, that there should be no public instruction without religious education, and no religious education without the aid of the clergy. Precisely what would be done here, if the Romanists had the power to do so.—Ch. Ad.

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 8.

BOSTON, JULY 13, 1841.

WHOLE NO. 32.

SECOND COMING OF CHRIST.

CHRIST THE AVENGER.

Who comes from Edom? who, with garments dyed
Deep in the gore of those who him deride?
Who comes to earth? what Sun shall shortly rise,
And burst in glory o'er the darken'd skies?
The mighty Conqueror!—Eternal Lord!
And who shall stem his fury, sheathe his sword?
What arm the Sun of Righteousness shall veil?
What pow'rs of darkness o'er our God prevail?

How vain shall every finite effort prove
Against a God of pow'r, a God of love!
Not all the marshall'd force of death and hell
Can vanquish Deity.—Mark what befel
The apostate angels. Everlasting woe
Awaits his foes in yonder gulf below.
O'er that hour, the voice of mercy hear;
The Savior calls—to Calvary draw near.

But who shall tell of that auspicious morn,
When earth shall hail the King of kings' return!
"Stripped of its curse, this be thy blessed abode!
Jesus our King, our Priest, our Prophet—God.
Return, return, and bid our sighs and tears
Give place to endless joy; and banish fears
From every heart, that mourns thine absence, Lord;
Do thou disclose the glories of thy word!

"O beauty's diadem, all glorious crown,
Haste to thy ransom'd, hasten to thine own!
They long to see thee, at thy feet to fall
And worship thee, all glorious Lord of all;
On the arena of thy former woe,
To view thee triumph over every foe;
Throughout eternity to thee to raise,
The voice of heavenly song, eternal praise!"

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE
SECOND COMING OF CHRIST ABOUT THE YEAR 1843,
AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST
PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER IV.

*Explanation of the number 666 in Revelations xiii.
and the three days spoken of in Hosea vi, and Luke xiii.*

That John, in the 13th chapter of Revelations, had a view of anti-christ, is beyond a doubt, from the 1st to the 10th verse inclusive; he has a vision of anti-christ in its political bearing upon the world and against the church, and closes in the 10th verse by showing that if he, that is, anti-christ, would wield the civil sword, lead into captivity, and kill with the sword, he (that is anti-christ) must be killed in like manner.

From the 11th to the 18th verses inclusive, the prophet had a view of anti-christ in his ecclesiastical bearing, and shows that instead of following Christ and his laws, and manner of worship, he would copy after and be an image of some *beast* that existed before, which was Pagan Rome which existed when the prophet had his vision, and which the prophet saw numbered in the 18th verse, as it is very evident that the beast he saw numbered is the one John calls the "*first beast*" of which anti-christ is the mark. We will now endeavor to find an explanation of the chapter, and show when it was fulfilled.

Rev. xiii. 1. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." By the *sea* I understand the Roman Government, or fourth kingdom in Daniel's vision, and it denotes wicked nations, "for the wicked are like a troubled sea." By the *beast* we must understand

the Papal power, or little horn. Therefore to paraphrase this, it would read thus—And I John had a view of the Roman Government, and I saw Papacy arise out of it, having seven forms of Government, and ten kingdoms, and ten kings thereon, and in their forms of government they ascribe glory to the creature, more than to the Creator, and in this they have the names of *Blasphemy*.

2. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as a lion, and the dragon gave him his power and his seat, and great authority." That is Papacy was like the Grecian kingdom, the Leopard. Artful, cunning, and rapid in his movements, like the Mede and Persian the bear; voracious, greedy and cruel, like the Chaldean kingdom, the Lion; haughty, tyrannical and blasphemous—and Pagan Rome gave papacy his power, seat and great authority.

3. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast." By this head I understand a mode of worship; and first, Paganism, which was wounded to death, when the ten kings which ruled over the ten kingdoms into which Rome was divided in A. D. 476, were converted to the Christian faith; afterwards healed under papacy, when papacy assumed a mode of worship equally as idolatrous and absurd as the former, and established by the authority of the Roman laws and Government, as the Pagan was.

4. "And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, who is like unto the beast? Who is able to make war with him?" This verse teaches us that the head which was wounded was the Pagan mode of worship—and the head healed was papacy, under the two figures of the *dragon* and *beast*, and teaches how they blaspheme by ascribing all power to Papal Rome; as they had before to Pagan.

5. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." Like Goliath the papal beast would defy the Christian's God, and he would blaspheme the God of armies, and would have to *make war* forty two prophetic months, which is 1260 years.

6. "And he opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in Heaven." Papal Rome would *open his mouth and blaspheme God*; by pretending to have power to command and pass laws in the kingdom of God, by calling the papal church the holy catholic church, and by canonizing and worshipping the departed saints.

7. "And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations." He would have and exercise all political and civil rule, over the saints and over the Roman Empire, and all people which compose the same; or fourth and last kingdom.

8. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." That is the doctrine, will-worship, and multitude of votaries, of the papal church, would be agreeable to the carnal heart, and would be received and practised more or less by all that were not the true followers of God.

9. "If any man hath an ear, let him hear." This is an exhortation for us to study and understand the instruction heretofore given in the Apostle's vision; and warrants us to pursue our study after truth.

10. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." This verse closes the view

which the Apostle had of anti-christ in its political bearing in the earth, and proves that the Apostle had this view of the papal beast, namely, politically; for as Papal Rome led captive, so should the beast be led captive, in his turn, by a civil power. And this prophecy was fulfilled when the papal beast had reigned his 1260 years, in the year A. D. 1798, when the French army took the Pope from his seat in Rome, and carried him a captive to Avignon in France, where he died. Also, as the papal beast had used the civil sword to kill and slay mankind, so must he loose his power to reign over the kings of the earth, and tread upon, and persecute the church of Christ, by the civil and military power of the French, or Bonaparte, in 1798, as he (Papacy) had revolutionized the world by force of arms and the sword, so would the kings revolutionize him in their turn.

Thus the reader will see that the whole of this vision has been literally fulfilled. And this is the faith and patience of the saints. *Faith* that it would be accomplished according to the word; and *patience* to wait its accomplishment literally, which is already fulfilled.

We will now explain the second vision in the same chapter, which is a view of the same anti-christian beast in his ecclesiastical form, beginning at the 11th verse. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon."

The Prophet saw papacy arise out of the Roman Government, having, or pretending to have, the two ruling powers of Christ's Church, viz. Bishops and Deacons, commanding with all the authority of Imperial Rome, or Rome Pagan.

12. "And he exerciseth all the power of the first beast, (or Rome Pagan) before him, and causeth the earth (or Roman kingdom) and them that dwell therein, to worship the first beast, (or Rome Pagan) whose deadly wound was healed," (in Papacy.)

13. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in sight of men." It is a well known fact, that Rome papal supported their pretensions to the seat of God, by their power of working miracles before the blind votaries of her religion, in the early ages; and even later times of papal priestcraft and superstition.

14. "And deceiveth them that dwell on the earth by the means of those miracles which (he pretended) he had power to do in sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, (that is, a similar form of religious worship to Paganism) which had the wound by a sword and did live," as we have before shown in papacy.

15. "And he had power to give life unto the image of the beast, that the image (papacy) of the beast (paganism) should both speak, and cause that as many as would not worship the image (papacy) of the beast (paganism) should be killed." The explanation of the above verse is this. The Pope, the ruling power, would give that energy and effect to papacy that the papal authority would persecute and destroy all opposers of idolatry, worshipping of saints &c., which was so exactly conformable to paganism; for the pagans worship their idols of gold, silver, wood and stone, together with their ancient heroes and departed statesmen, &c., so would papacy worship their pictures, images, and saints.

16. "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. He, the Pope, or ruling power, caused all, the old man and the infant, the rich man and poor, the citizen and slave, to receive absolution from sin, or confirmation and fellowship, from the hand of their corrupt

priesthood; and this order was enforced by the power of the sword, imprisonment or death; witness the persecution of the Waldenses in the valleys of Piedmont; the destruction of the Hugonots in France, the subjugation of the nations of South America and Mexico, by the Spaniards, under the fanaticism of the Jesuits or papal priests and it is a well known fact, that this act of abso- lution was performed by the sign of a cross on their foreheads.

17. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." In all coun- tries where papacy has had the supremacy in the civil as well as the ecclesiastical government —no man was allowed to buy or sell, or pursue the common avocations of life, unless they had received absolution of the priesthood, or fellow- shipped their pagan notions of worship, which is the name of the first beast (Pagan Rome) to wit: "THE MYSTERY OF INIQUITY, AND ABOMINATIONS OF THE EARTH."

18. "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, threescore and six." Now it is very evident that the *beast* spoken of in this passage, together with those in the 12th and 14th verses, is the *first beast*, that existed before the *image beast*, and of which the last, or papal two horned beast, renewed his mark and name; and to me it is evident that the apostle was com- manded to number Pagan Rome, for two or three reasons. *First*, because the one could not be revealed until the other was taken out of the way, 2 Thess. ii. 7; and it would be very natu- ral to number and finish the one which existed when the apostle had his vision, as Belshazzar's kingdom was numbered in the days of Daniel; see Dan. v. 26.

Secondly, by the 9th verse of Rev. xvii. I am led to believe that "*the mind which hath wisdom*," (referring to the text under consideration) was to count the beast before and afterwards describ- ed in said 17th chapter, especially in the 10th verse, "and there are seven kings; five are fal- len, and one is, the other is not yet come; and when he cometh, he must continue a short space." The explanation of which is, that Rome, in its Pagan state, had seven different forms of executive government, viz: republican, consular, triumviate, decemvir, dictatorial, and *one is*, imper- ial, *the other is not yet come*, that is kingly; for it is plain that the anti-christian beast is cal- led the eighth, although he is of the seven; see 11th verse, the simple solution of which is, that the union of the red dragon with the mystery of Babylon, or Rome temporal with Rome ecclesi- astical, will form the eighth executive govern- ment of the Roman kingdom, deriving all power from those seven forms of government, and will continue to exist until Christ's second coming, when he will destroy those who destroy the earth.

Now five of those forms of government had passed away at the time John received his in- struction from the angel; so that the beast, which would be wisdom to number, could not be the anti-christian beast, for that he had not yet come into existence, and did not until about 442 years afterwards.

One more evidence is, this beast which was numbered, is said to have one of his heads wounded to death. By this head I understand a form of religion or worship; and is paganism. It is a well known fact, that Rome, when she conquered the world, did more by the policy of adopting into her religious creed, all the differ-

ent Gods, which the nations around her worship- ed, than by her arms, she "worked deceitfully and became strong." She pretended to pay adoration to all the known gods, and erected an altar "to the unknown God." By this means she drew within her folds and crushed to death, at her leisure, any nation her interest might prompt her to destroy. Who can read the his- tory of the connection between the Romans and Jews, after the league made 158 years before Christ, being forcibly impressed with this convic- tion, that the Jews supposed that they could en- joy unmolested their religion and temple, and yet the Romans destroyed both, and by means of Paganism drew many of the Jews into idola- try. Paganism, then was one of the great means which Rome used to conquer the world; and therefore may properly be called one head, and this, too, the head of a wily serpent, which the gospel would eventually wound. "Art thou not it that hath cut Rahab and wounded the dragon?" Isa. li. 9. "The seed of the woman should bruise the serpent's head." This head received its deadly wound about the close of the fifth century, when the ten kings were converted to christianity, and pagan rights and sacrifices ceased in Rome. When this head was healed, Papacy arose, and restored idol worship in im- ages, and taught the doctrines of men and devils to her votaries, and accommodated her system of religion to suit the notions of carnal and worldly men—to exalt her clergy—adorn her temples—and fill the world with her abominations and sorceries.

In this passage, then, I understand John to number the first beast in the fourth kingdom, and has reference to the time that he should ex- ist, before he would receive his deadly wound. But the querist may ask by what rule I apply the number 666 to time. I answer, first, be- cause the time the other beast was to reign 42 months is given in the same chapter, and it would be perfectly reasonable that John should see the end of this beast, in order to count the number of the anti-christian. The word "*num- berer*" or "*wonderful numberer*," is used in ref- erence to time, as in Dan. v. 26; also marginal reading in Job xvi. 22; Dan. viii. 13.

Secondly. The Apostle says that "it is the number of a man;" and we are informed the days of man are numbered, "seeing his days are determined, the number of his months are with thee." Job xiv. 5, and Psalm xc. 12.

Thus, from the considerations mentioned, I have come to the conclusion that this beast cal- led Pagan Rome began when Rome became con- nected with the Jews, by league 158 years B. C. and lasted until 508 years after Christ, making in all 666 years. Then by adding Daniel's 1335 years, bringing us down to A. D. 1843.

To be Continued.

THEORY OF TYPES. NO. III.

HARMONY OF CHURCH CHRONOLOGY—Continued.

BRO. HIMES—After an unavoidable interrup- tion for several weeks, the subject of the harmo- ny of chronology is now resumed. My two for- mer communications may be found in the "Signs of the Times, Vol. I. No. 24, and Vol. II. No. 2. Unexpectedly, the subject of the 43 years must be reserved for my next. The present numbers will be devoted to the Jubilees, and

The Sabbatical years.

It is the opinion of some of the most learned Chronologists, that the institution of the Sabbati- cal year is as ancient as Adam, and that it was

the occasion of a public sacrificing." How far this opinion is well founded, I shall not here in- quire; but shall present a list of several impor- tant events, and eras, of which, according to my chronology, the dates, A. M. are multiples of 7. Let it therefore be understood, that every num- ber in the column of dates, is divisible by 7, with- out a remainder.

Those events which are marked thus, [*] are known to have been occasions of public sacrifices; among which was the atoning sacrifice of Christ.

Hypothetical termination of the week of creation, A. M.	7
The translation of Enoch	987
The birth of Isaac	2107
Erection of the Tabernacle, *	2513
Completion of Solomon's Temple *	3108
Decree to build Jerusalem * B. C. 457	2654
Jerusalem was finished	3703
Beginning of the ministry of John the Baptist, A. D. 26	4137
The crucifixion of Christ, * A. D. 33	4144
The consummation, A. D. 1846	5957

The Jubilees.

The period of 49 or 50 years is sometimes called a *Jubilee*—a term properly signifying "the year of release." To prevent ambiguity—when speaking of this year of release, I shall uniformly call it the *year of Jubilee*.

Different chronologists consider the Jubilee as 49 or 50 years, or both. With regard to the date of the first, or of the last, or, indeed, of any other celebration of the year of Jubilee, chronol- ogers are by no means agreed: and it would seem to be a matter of great uncertainty. Ac- cording to one authority, the Jubilees began in the 42d, and according to another, in the 47th year after the Exodus. We are told by one chronologer that the last year of Jubilee kept by the Jewish nation, was B. C. 607; and by an- other, that the last year of Jubilee "the prophets ever saw," was B. C. 415. It may be observed, that the 192 years between these two last dates, are not divisible by 7, without a remainder: and are not a multiple, either of 49, or of 50. Such are the conflicting views of some of the highest authorities in chronology.

As far, therefore, as the Jubilees are concern- ed—all that is incumbent on me to do, for estab- lishing my chronology, is this; viz: to show, that according to this chronology, numerous chains, whose links are 49 or 50 years, extend from one principal era to another. This I shall do. But previously—for the convenience of the reader, and to prevent repetition—I shall give the dates of these eras, connected by chains of Jubilees; omitting, however, the dates already set down in the foregoing column.

The beginning of the week of creation, was, ac- cording to theory, 6 days of 7 years each before Adam.

The end of the flood	A. M. 1657
The Exodus	2512
Beginning of Solomon's Temple	3100
The birth of Christ	4107
The first coming of Christ, A. D. 30	4141
The second coming of Christ, A. D. 1843	5954

So much for dates. The following are the chains of Jubilees:

From an era 43 yrs before Adam to the	{ End of week of creation 50 years.	
	{ End of the flood,	5) 34
	{ Birth of Isaac	50 43
	{ Birth of Christ	50 83
	{ Consummation	50 120

From the beginning of the week of creation to the . . .	End of the week of creation	49 years.
	Translation of Enoch	49 X 21
	Completion of Solomon's Temple	50 X 63
From the creation of Adam to the . . .	Birth of Isaac	49 X 43
	Beginning of Solomon's Temple	50 X 62
From the end of the week of creation to the . . .	Translation of Enoch	49 X 20
	End of the flood	50 X 33
	Birth of Isaac	50 X 42
	Birth of Christ	50 X 82
	Consummation	50 X 119

From the translation of Enoch to the beginning of the ministry of John the Baptist, 50 X 63

From the end of the flood to the . . . Birth of Isaac 50 X 9
Birth of Christ 49 X 50
Consummation 50 X 86

From birth of Isaac to the . . . Birth of Christ 50 X 40
Consummation 50 X 77

From the Exodus to the beginning of Solomon's Temple 49 X 12

From the completion of Solomon's Temple to the beginning of the ministry of John the Baptist 49 X 21

From the decree to build Jerusalem to the crucifixion of Christ 49 X 10

From the beginning to the finishing of Jerusalem 49

From the birth of Christ to the Consummation 50 X 37

From the first to the second coming of Christ 49 X 37

From the death and resurrection of Christ to the Consummation 49 X 37

Several other chains of Jubilees might be inserted, but the foregoing list is already sufficiently extensive.

I remain, truly yours,
E. B. K.

THE SECOND RESURRECTION.

We are next to consider what shall take place when the thousand years are expired. And here we have the resurrection of the wicked, and the loosing of Satan out of his prison; the army of Gog and Magog gathered together, by the artifice of the grand deceiver, against the beloved city; the last judgment, and the giving up the mediatorial kingdom.

We have seen that at the second coming of Christ, all his saints who fell asleep, from Abel until then, shall be raised up from the dead, and glorified; when all found alive on the earth shall be changed and glorified, together with them who are raised. The *first resurrection*, then, includes all the people of God who die until that time. The *second resurrection* includes all the wicked—both those who died from the beginning, and all who are destroyed with the earth, by the brightness of the coming of the Lord from heaven, Rev. xix—21; 2 Thess. 15 i. 7—9, and ii. 8. The first is a resurrection from the dead: the second is a resurrection of the dead. The first will be to life eternal glory, and honor: the second will be to the second death, to shame, and everlasting contempt. The people of God, from the beginning, fell under the power of death, in common with the wicked. "All are of dust, and all return to dust." As dieth the one, so dieth the other; and, as touching their bodies, "all go unto one place," even to the house appointed for all living." But, at the appearing of Immanuel in his glory and

majesty, there is a resurrection of every member of his mystical body that lay under the power of the grave; and the ungodly are left behind. In death the people of God are mingled with the wicked; but then there will be a separation. On the earth they are growing together; but then they shall be divided. As on the earth, so in the grave, "the one shall be taken and the other left." The space of time between the first and second resurrection, is one thousand years. "But the rest of the dead lived not again, until the thousand years were finished" Rev. xx. 5. "The dead in Christ shall rise first; and all who have part therein shall escape the second death. As all the ungodly were destroyed and swept from the earth, when the Son of man came in his glory and kingdom, at the commencement of the one thousand years; and as Satan, with the ungodly, was then cast into the pit, shut up, and sealed, Isa. xxiv. 22, Rev. xix. 20, 21, and xx. 1—3, and was, from that time, prevented from practicing deception upon the ungodly nations, whom he led to misery and ruin; so, when they are raised up for judgment, at the end of the thousand years, Satan shall be loosed with them. "And when the thousand years are expired, Satan shall be loosed out of his prison," Rev. xx. 7. The resurrection of the rest of the dead, or of the wicked, and the loosing of Satan out of his prison, take place at the same time; and both when the thousand years terminate.

When Satan is loosed out of his prison, and all the nations of the ungodly raised up, who ever dwelt upon the earth, he commences forthwith his deception. In their day and generation, they had yielded unto him allegiance; and in them he wrought, both to will and to do of his evil pleasure. Now the deceived and the deceiver must be arraigned, before the bar of the King of Zion.

Satan surveys his army, and with them determines upon assaulting the inhabitants, of the new earth, of entering the beloved city, and overturning the throne of the Monarch of peace. The nations of the wicked, whom Satan will deceive with the hope of regaining the earth, are mentioned by the name of Gog and Magog, and in number like the sand of the sea. From the pit, in which they were shut up for one thousand years, and out of which they are at its consummation loosed, they ascend upon the breadth of the earth, and compass the camp of the saints about, and the beloved city. But shall they succeed in their enterprise? Shall they accomplish the scheme which Satan devised and suggested? Shall God Almighty's power and promise fail? No. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them, Rev. xx. 7—9.

The army of Gog and Magog, is in number like the sand of the sea. Was this army on the earth during the glorious reign of Christ with his saints? During the one thousand years shall not the Scripture be fulfilled, which saith, "For the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea?" If so, how could this army, "in number like the sand of the sea," be found therein?—Are they not, then, the whole ungodly world,

raised up to judgment, as appears by the event? Rev. xx. 10—15—They could not be the inhabitants of the earth at that time, for that is the new earth wherein dwelleth righteousness, being the dwelling place of the saints and the beloved city. Gog and Magog, then, must be the nations raised out of their graves, and the spirits loosed from the pit. The names by which the wicked are designated, Gog and Magog, shows that they must have been prefigured, in this enterprise, by some nations in Old Testament history; for almost all the images, and figures of illustration, in this book, are taken from thence. The prophet Ezekiel, who lived during the captivity in Babylon, has a prophecy that bears a strong resemblance to this; and which is acknowledged, by all, never to have had a full accomplishment, though it had a partial one: it is contained in the 38th chapter of that book. That prophet had very delightful messages to his captive brethren, of a deliverance, and the deliverance, and the return of a remnant to their own country, when their temple would be rebuilt, and their beloved city again flourish and be in prosperity; at the same time an assurance that a strong force would attempt their ruin and overthrow, yet their efforts would be in vain.

The language used by the prophet, in foretelling these things, plainly shows that the spirit of prophecy veiled under the history of those events the future state of the church of God. Accordingly, in the history of the return of a remnant of that nation to the land of Canaan, we have the history of the return of the church of God to the inheritance given by promise, even to the new earth. The attempt of Gog and Magog, the powers which combined to extirpate the Jewish nation, after their settlement in Canaan, is clearly illustrative of what shall take place, when the saints are entered into the Redeemer's everlasting kingdom. "After many days, thou shalt be visited: in the latter years, thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." Ezek. xxxviii. 8, 9. Isa. xxiv. 22 when the wicked are gathered together, as prisoners are gathered and shut up in prison, there is a promise, that after many days they, shall be visited: so here, also, "After many days, thou shalt be visited." When the thousand years are finished, Satan with his ungodly hosts shall be visited, and come into the new earth, which is brought back from sin, and redeemed from the curse; and whose inhabitants are the redeemed of the Lord, gathered out of all nations, tongues and languages all of whom dwell safely, under the shadow of the Almighty. Then shall the infernal spirit, with his congregated legions, ascend from their pit of confinement, to assault the Lord's peculiar and glorified people. "Thus saith the Lord God: it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt conceive a mischievous purpose. And thou shalt say, I will go up to the land of unvalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to make a prey," Ezek. xxxviii. 10—12, The mischievous purpose of Satan is here embodied: and that he will be able to accomplish his wicked

design, in what he impresses upon the army of Gog and Magog; and which is called a deception, for that he cannot effect. "And it shall come to pass at the same time, when Gog shall come up against the land of Israel, saith the Lord God, that my fury shall come up in my face." "And I will plead against him with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire, and brimstone," Ezek. xxxviii. 18, 22. Thus shall God magnify himself, in permitting this last effort of the wicked one, with all the united powers of the ungodly. I have considered this portion of prophecy, and it seems clearly manifest, that it reaches far beyond any thing that has yet happened; and, from the similarity of expression between the verses quoted from this chapter, and the passages already cited from Rev. xx., that they both point to the same circumstances. No sooner does Satan ascend with his bands against the *beloved city*, and compass the camp of the saints about, and fire comes down and destroys them. The walls of that city are impregnable. The Lord is a wall of fire round about her, and the glory in her midst.

Then the judgment is set for the wicked; and He takes the throne, from whose face the first heavens and earth fled away. The books are opened; and the dead, or ungodly, small and great, stand before him, and receive sentence according to their works. They, with Satan, death, and hell, are cast into the lake of fire, which is the second death. Their eternal destiny is irrevocably fixed.

The last judgment, and the fixing of the doom of the ungodly, with Satan and his angels, are the acts of Christ as mediator. God "hath given him power to execute judgment, because he is the Son of man." And "he must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26. His reign, as man and mediator, shall continue for one thousand years, during which his whole church, ransomed from death, and filled with all the fulness of God, shall reign with him, as kings and priests. The last act of the mediatorial King will be the judgment of the wicked: after which, death and hell are cast into the lake of fire. Then death itself is destroyed. And when death, the last enemy, is destroyed, the King of Zion shall lay aside the robes of his mediatorial government. Having completed the whole work that the Father gave him to do, as Prophet and Priest, and inherited the kingdom and glory, given him as the reward of his humiliation, sufferings, and death, and crowned all with the overthrow of the prince of darkness and all the powers of earth and hell, whom he led up to war against the beloved city, and settled unchangeably their everlasting condition, he now gives up the mediatorial kingdom.

Then cometh the end, *when he shall have delivered up the kingdom to God, even the Father*; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all his enemies under his feet." "And *when all things shall be subdued unto him*, then shall the Son also himself be subject unto him that put all things under him, *that God may be all in all*," 1 Cor. xv. 24, 28.

The Father gave unto the Son a people in covenant, John xvii. 2, 6, 9, 11, to be by him delivered from the wrath to come. In the fulness of time, the Son came into the world, as Mediator of that covenant; and, in the fulfill-

ment of the work which the Father gave him to do, he gave his life a ransom for them, by which they were delivered from going down to the pit. Job xxxiii. 24; Matt. xx. 28; Eph. v. 25, &c.

When he ascended up on high, as an advocate and intercessor, he is said to go "into a far country, to receive for himself a kingdom, and to return," Luke xix. 12. Then commenced the dispensation of grace, or reign of the Spirit, sent down to call in the redeemed, and to abide with them until the return of the Son from heaven. This dispensation is frequently called, by the evangelists, the kingdom of heaven, during which the Holy Spirit prepares a kingdom for Christ.

When Jesus comes a second time, the kingdom is ready; all the elect are gathered together; the Holy Spirit completes his work, in quickening and glorifying their mortal bodies, and fashioning them after the pattern of the glorious body of Jesus, Rom. viii. 11; Phil. iii. 21; 2 Cor. iv. 14; and then he shall deliver up the kingdom to the Son, who takes to himself his great power, and reigns for one thousand years. When the end of the thousand years arrives, and the judgment of the wicked is past, Rev. xx. 10-15, then shall the Son also himself deliver up the mediatorial kingdom to the Father; and thenceforward, "God shall be all in all." When the Son, as man and mediator, delivers up the kingdom, and becomes subject unto him that put all things under him, he loses none of his glory; no more than did the Holy Spirit, when he gave up the kingdom glorified to the Son. The manner in which this surrendering of the kingdom to the Father is expressed, in that Epistle to the Corinthians, seems beautifully to point out the cessation of God's work as mediator, and the continuance of the glorious kingdom for ever. So that the change of the mediatorial administration, or its ceasing altogether, makes no change in the enjoyment of the saints. There can be no diminution of their happiness or glory; for then GOD SHALL BE ALL IN ALL. No longer revealed in the character of Mediator, as there shall be no more occasion, the saints shall dwell with him for eternity, seeing him as he is seen, and knowing even as they are known.

CONCLUSION.

The coming of Christ, in his kingdom and glory, was the subject of consolation delivered by the apostles to the churches, in all their afflictions and tribulations, which they were called upon to endure for the truth's sake. That the suffering believer shall be more than recompensed, with an eternal weight of glory, at that glorious period, all the apostles and prophets have clearly witnessed. At that day, every child of God will be more than a conqueror, through the Captain of his salvation. At the close of every epistle, addressed by the Redeemer to the seven churches in Asia, a promise is held out, to every heir of salvation, of glory and honour, at his second coming. "To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it," Rev. ii. 17. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter, shall they be broken to shivers; even as I have received of my Father. And I will give him the morning star," Rev. ii. 26-28. "He that overcometh shall be clothed in white raiment, and I will not blot out his name out

of the book of life, but I will confess his name before my Father, and before his angels." "*Behold, I come quickly*; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and my new name." "To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne," Rev. iii. 5, 11, 12, 21. Are not these promises exceeding great and precious? First, to him that overcometh, by the blood of the Lamb and the word of his testimony, is a promise of food, even eternal life. Second, a crown of life, and the assurance of escaping the second death. Thirdly, deliverance from condemnation. Fourthly, dominion and glory. Fifthly, clothing, even the divine holiness and righteousness, and the honorable record of his name in the presence of God. Sixthly, to be made as a golden pillar in the living temple, and a citizen of the New Jerusalem, where he shall abide for ever. Seventhly, as a crowning promise, he shall sit down with Christ on his throne, and reign with him over all worlds.

Who can read over these promises, and weigh their vast importance, without feeling their powerful influence? They led the apostle Paul to count all things under the sun as dross and dung. And that he might attain unto the resurrection from the dead, he gladly had fellowship with Christ in his sufferings. For these he forgot the things which were behind, and reached forth unto those things which were before. He pressed toward the mark, for the prize of the high calling of God in Christ Jesus, Phil. iii. 7-14. And, when this man of God came to the close of his earthly career, having fought a good fight, finished his course, and kept the faith, he gives us his assurance, that henceforth there was laid up for him a crown of righteousness, which the Lord, the righteous Judge, would give him *at that day*; and not to him only, but unto all them also that love HIS APPEARING, 2 Tim. iv. 7, 8. Is the promise unto all them that love the glorious appearing of the Son of God? Then let all, who love the same, fight for that incorruptible crown, press forward for that immortal prize, and so run that they may obtain. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and put on the armour of light. Let our lamps be trimmed, and our lights burning; for the midnight cry has gone forth, "*Behold, the bridegroom cometh: go ye out to meet him*."

The church of God has long sat under the dark mantle of a sad and tedious night, expecting the return of the Sun of Righteousness; let them not now give up their expectation, when he is near to come. "Unto you, that fear my name, shall the Sun of Righteousness arise, with healing in his wings," Mal. iv. 2. Let us, therefore, welcome this Light of Righteousness. Let us imitate the inhabitants of a northern region, who have five or six months of night together. It is reported of them, that, when they perceive their night coming to an end, they put on their richest apparel, and ascend the highest mountains, with emulation who shall first discover the returning light. And as we perceive "the day approaching," and the golden chariots of the morning of deliverance hastening forward, let us gird on the garments of salvation and the robes of righteousness, ascend this holy mount

of revelation, and hail *His approach* with delight, who shall cause "the righteousness of Jerusalem to go forth as brightness, and the salvation thereof as a lamp that burneth," Isa. lxii. 1.

If our eyes have been opened to look for that blessed hope, "What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Peter iii. 11, 12. How assiduously should we labour for the conversion of the Lord's people, who are yet to be called out of the kingdom of darkness! God hath declared his vengeance against the mystic Babylon, and all the nations that know him not, and obey not the gospel of our Lord Jesus Christ.

In mercy he hath given warning, with the cry, "Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues." The day of vengeance is at hand: "Behold, the Judge standeth before the door. The hope of a crown, at the appearing of the Son of man, will cause the heirs of promise to despise all the prizes of worldly ambition: and that they shall arise and shine in the fulness of his glory, will enable them to rejoice that here they are counted worthy to suffer shame for his name. The signs of the times testify, that our redemption draweth nigh. The church has long offered up the petition, "Thy kingdom come"—Jesus will answer it suddenly, by appearing in his glory, "when his will shall be done on earth as it is in heaven," Matt. vi. 10. "*Behold, I come as a thief.*" Rev. xvi. 15. "*Behold, I come quickly.*" "And the spirit and the bride say, *come*; and let him that heareth say, *come*." "He which testifieth these things saith, *surely I come quickly.* Amen. *Even so, come, Lord Jesus!*" Rev. xxii.

SIGNS OF THE TIMES.

BOSTON, JULY 15, 1841.

SECOND ADVENT CONFERENCE.

The course of the doctrine of the second advent at hand, is onward, and onward it must continue to go until the virgins are all awake and find their true condition, whether with or without oil in their vessels with their lamps. Among the instrumentalities in operation for arousing the attention of a slumbering church and world, the Conventions held in reference to this subject are not the least efficient. The influence of the first Conference, held in Boston, October, 1840, has been most salutary in its effects on the public mind, arresting the attention and interesting the heart of many who had previously stood aloof from an examination of the subject. Nor is the work of that Convention yet done; the 2,000 copies of the Report which have been scattered broad east through the world will continue to exert their influence until time shall be no more.

The Lowell Conference.

The friends of the cause assembled in Lowell for a second Conference, June 14, full of faith, love and zeal. This assemblage of the lovers of the *glorious appearing*, gave demonstrative evidence of a rapidly increasing interest in the cause. Notwithstanding the hurry of the season, the friends nobly rallied in answer to the call, for the purpose of giving another blast of the trumpet so loud that all the land might hear.

Order of the Meeting.

The Conference assembled at the time and place

appointed, and after organizing the Conference, a dissertation on the second advent was delivered by Brother Henry Jones of New York. Dissertations were also delivered in the afternoon and evening of Tuesday; also Wednesday A. M. and evening. The remainder of the time, with the exception of time for refreshment, was filled up with social religious exercises.

Wednesday, P. M. was devoted to a relation of the condition and progress of the cause in the different New England states. From these relations it appeared that the fields are ripening for the harvest, and that the way is open for the rapid promulgation of the doctrine through New England. The most earnest desire is felt for light on the subject of the fulfilment of prophecy and the second advent of the Savior.

Thursday, P. M. was set apart for the purpose of remembering the Savior in the way of his own appointment until his coming again; when the disciples come together around the table of the Lord to remember his sufferings and anticipate his glory, such a season is one of no ordinary interest and sublimity. An ordinary communion season is to the pious believer in Christ an hour of interest; but how much more grand and soul-inspiring, with the mind fixed by days of special meditation and discourse on the speedy return of the master to sit at the head of his own table, with faith in this soul-cheering thought, vigorous and active, and all the discordant notes of our *Babyl Church* sweetly harmonized by love of, and desire for, the Lord's return. Truly, we may say of such a scene, as has often been said of the dying chamber of the saint,—

The place where such a scene is witnessed,
"Is privileged above the common walks of virtuous life,
Quite on the verge of heaven."

The Spirit of the Conference.

The Spirit of Christ eminently and emphatically prevailed through the meeting. All the jarring interests and peculiarities of the tribes of Israel were lost in the knowledge and love of Christ. Although the members of the Conference were from nearly all the evangelical denominations in the land, yet a perfect harmony of feeling prevailed and manifested itself as in days of old when the heathen world were forced to say, See how these Christians love one another. The meeting throughout was characterized by great spirituality and zeal, and the abundant influences of the Holy Spirit in arousing the careless, and comforting and building up in holiness the followers of the Savior. In short, it was a season of refreshing from the presence of the Lord; and long will it be remembered by those who enjoyed it.

Love and desire for the *glorious appearing* was greatly strengthened in many hearts; nor did they love in word only, but in deed and in truth. For such was the estimate of the power and influence of the doctrine, in the minds of the friends present, and such the desire that others should receive the same light, that of the one thousand dollars proposed to be raised the present year, for the publication of the Report and circulation of other works, between five and six hundred dollars were raised and pledged on the spot; the remainder, we doubt not, will be forth coming soon.

The friends in Lowell received us with open arms and warm hearts. The provision for our accommodation was abundant and excellent. May

the Lord bless them an hundred fold here, and may they receive their full recompense at the resurrection of the just.

REPORT

Of the second session of the General Conference of Christians expecting the advent of our Lord Jesus Christ, held in Lowell, Mass. June 15, 16, 17, 1841.

The Conference assembled in the Christian Chapel in Lowell Street, at 10 o'clock A. M. and in the absence of the President was called to order by J. V. Himes, who read the following call of the meeting:

GENERAL CONFERENCE

OF CHRISTIANS EXPECTING THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

The followers of the Lord and his apostles, who entertain the blessed hope of the glorious appearing of the Great God and our Savior Jesus Christ, the second time, to bring with him the resurrection of the dead in Christ, and the everlasting reign of righteousness in the new creation which he will make, are respectfully notified that a meeting will be held in the city of Lowell, Mass. June 15th, at 10 o'clock, A. M.

The object of the meeting is to prepare the way of the Lord; to comfort one another with the promises of his coming; to call up the attention of the church to the riches of her inheritance, not in this world, but in the world to come, not in a carnal Jerusalem, but in the new Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, Europeans or Americans, who are by faith the children of Abraham.

The Conference will not be a place for controversy, or party strife, or sectarian display; and least of all, a place for assailing the great pillar of holy truth, the church, its ministry, its ordinances, or its Sabbaths; but a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the holy land and heavenly kingdom of everlasting peace and blessedness, to which our Joshua will triumphantly lead all his people beyond the swellings of Jordan.

JOSIAH LITCH, WM. MILLER,
H. D. WARD, HENRY JONES,
J. V. HIMES.

A Committee of five were then appointed to nominate a list of officers for the Conference:—Valentine Cushman, Edwin Burnham, Thomas F. Barry, Timothy Cole, Richard Reed, were appointed.

The Conference was then addressed by Henry Jones, of New York. Subject, "*The nature and manner of the second coming of Christ.*"

Adjourned to half past 2 o'clock P. M.

AFTERNOON SESSION.

The Conference met at half past 2 o'clock. After singing and prayer, the committee of nomination reported the following list of *servants* for the Convention.

D. I. ROBINSON, Chairman.

HENRY PLUMMER, ABRAHAM BRIDGES, } *Assistant*
JOSEPH BATES, RICHARD REED, } *Chairmen.*

J. V. HIMES, HENRY JONES, *Secretaries.*

Committee of Business Arrangements:—Josiah Litch, Joshua V. Himes, Stephen Goodhue, Timothy Cole, Edwin Burnham.

Committee of the Roll and Finance:—William Clark, Calvin French, Valentine Cushman, Richard Walker.

The report was unanimously adopted.

The Conference then gave their attention to a discourse by Josiah Litch on the nature of the kingdom of God, and the evidence arising from the prophetic periods, of its being near at hand, even at the doors.

Adjourned till half past 7 o'clock P. M.

EVENING SESSION.

Met at half past 7. Some extracts of letters from Mr. Miller were read by one of the Secretaries. The first was as follows:—

Low Hampton, June 2, 1841.

DEAR BRO. HIMES:—I yesterday arrived home from Addison, where I have been lecturing for eight days on the glorious subject of our Savior's near approach to earth again. I think, every time I go forth in this way, it may be the last. I stand as a minute man, and ought to be reconciled to the lot designed by an all wise God for me. While I was at Addison I was taken with an inflammation and swelling in my left leg, and it is very painful, accompanied, with a breaking out, and dark purple spots. I am advised to try the springs, and if able, shall go to-morrow and try the mineral waters. I have not so much confidence in these waters as in the water of life, or I should not speak discouragingly of my health or prospects of meeting you at Lowell. I have often inquired, Why am I to be deprived of this meeting also? Surely it is the Lord's hand. Yet I am perplexed to tell why. The scoffer may say, "It is because you are telling an untruth." This is not the reason; for God has always, in every place, where I have preached, opened the door, and gave his Spirit, and by the doctrine which I have delivered converted souls to himself. But why prevent my meeting those who are congenial spirits in the work? I cannot tell. At any rate I am more confirmed than ever, if it can be, in the time. God never has deceived his children in any revelation of time, he never will. Therefore I believe. If I could be as sure of the salvation promised, as I am of his coming in the time specified, I should have but little doubt or fear.

The second was written June 8th.

Low Hampton, June 8, 1841.

DEAR BRO. HIMES:—I am this morning some better, the swelling in my left leg has wonderfully gone down the last night, and is not so painful. But my right knee remains swollen, and is very sore and full of pain. It is supposed to be the inflammatory rheumatism, together with the erysipelas, and when I shall get well, if ever, is a matter in the dark. One thing I know, these pains and aches are preparing us for a more glorious state of enjoyment in that world where pain will be banished, and disappointment and sorrow no more be realized. Oh happy day!

"Come Lord, nor let my courage fail,"

Nor let my hope decline,

With faith and joy, that day I hail,

When I shall call thee mine.

Yes, brother these trials and troubles will soon be over. Not three years, and possibly with me not three months. Then shall I not patiently bear these adverse tides, and boisterous wind?

"They'll waft us sooner o'er

This life's tempestuous sea,

Soon we shall reach that peaceful shore

Of blessed eternity."

I know how apt I am to complain, how fond I am of the "victory" now. Yet in my present distress, I see the hand of God so visible, and his dealings with me so just, I cannot, I will not murmur or complain. I feel more on account of your, and my good friends disappointment in Lowell, than I do on account of all the aches and pains disease has inflicted. Perhaps God has determined to call forth your faith and energies in this glorious truth, together with Bro. Litch, Cole and others. Do not be discouraged, be believing and the God of peace will bruise Satan under your feet shortly. "Victory" is on the Lord's side. Go on, my brother, my heart, my prayer is for your success. We shall not be disappointed. Dark clouds may hang over our heads now, "weeping may endure for a night, but joy cometh in the morning." "You will reap if you faint not."

The above extracts having been read, the following resolutions were unanimously adopted.

RESOLUTIONS.

Whereas, We consider the doctrine of the near approach of the kingdom of God on earth, as paramount to all other subjects which can come before the mind of mortals, and, Whereas an astonishing apathy in the minds of many, and of opposition in others prevails throughout the community in relation to the subject—Therefore,

Resolved, That it is a solemn and imperious duty binding on all who look upon this theme in this light to exert their influence to extend the knowledge of this doctrine through our own land and the whole world.

Resolved, That we look upon the publication of the *Signs of the Times*, as a providential movement for the wide extension of this important subject; and we cordially and earnestly recommend this interesting and instructive sheet to the patronage and support of all the friends of this glorious cause, as an important auxiliary in spreading the knowledge and influence of this thrilling doctrine.

Resolved, That we also recommend to our friends, scattered abroad as they are, to take measures for procuring for circulation in their neighborhoods and towns the *Second Advent Library*; that none need be in darkness on the doctrine who will take the pains to read these valuable works.

Brother J. Litch then gave an exposition of the 20th chapter of Revelations, and the services were concluded.

Conference convened in the morning of the 16th, at 10 o'clock A. M.

Bro. Henry Jones gave a discourse on the Second Advent, and the signs of its near approach.

The Afternoon Session was devoted to reports from various parts of New England, of the progress of the cause.

Interesting accounts were given from the state of Maine, by brethren Bridges, Smith, Tuckerman, Dow, Hamilton, and others; all of which went to show that the doctrine was taking deep root in many parts of that state, and is spreading.

Cheering intelligence of the progress of light in New Hampshire, was given by Brethren Robinson, Barry, Walker, Simpson and others.

At this stage of the meeting it was moved and carried, that the giving of reports should be suspended for the purpose of taking up the subject of finances and publications.

The committee of business, reported for the action of the Conference that \$1,000 be raised this year by the friends of the cause, for the following purposes:—1. To print a new edition of the First Report of the Conference. 2. To publish the report of this second session of the Conference. 3. To establish Second Advent libraries in destitute towns and neighborhoods where practicable: whereupon a subscription was taken up amounting to \$649.04, leaving \$350, to be made up by the friends abroad.

It is desired that the friends who give for the circulation of Reports, and works on the advent near, should make their own appropriations of the publications. The publishing committee will attend to their directions.

EVENING SESSION.

The Conference listened to an exposition of Rev. ix. 10—15, as connected with the Ottoman Power; and by historical facts demonstrating the fulfillment of this prophecy in its rise, progress, and its FALL during the last year.

The Sessions on the 17th were devoted to the giving of reports from Mass., and other states, of the progress of the cause, and to other religious exercises.

In the afternoon, by unanimous consent, several hundred disciples sat down together and partook of the Lord's Supper. It was a solemn and heart-searching season.

Before the communion took place, several brethren made interesting addresses; and Brother Reed presented the following interesting letter from the church in South Boston.

THE FREWILL BAPTIST CHURCH IN SOUTH BOSTON, to the Christians expecting the Second Advent of our Lord Jesus Christ, assembled at Lowell, sendeth Christian Salutation.

DEAR BRETHREN:—We as a Church professing to be established in the present truth; and to enjoy like precious faith with you; pray you to receive the following brethren as members of your Conference, viz. R. W. Reed, V. Cushman, L. Wentworth, A. Davis. We rejoice,

yea, and we will rejoice to be accounted worthy of the honor to associate in this Conference with our brethren of various sects on whom the star of the morning is now shedding its genial influences.

We have, as a Church, for some months past, enjoyed in a good degree, the awakening influences of this glorious hope of the soon coming, and final triumphing of the Great Redeemer.

Dear brethren: This, of all subjects, to us is the most interesting and the most sublime; and we, as a feeble branch of the Zion of God, claim to be its firm friends and supporters.

The doctrine of the kingdom of God to come is not a moral subject accommodated to worldly speculations, nor does our faith in its near approach contribute much to securing the applause of worldly men, for which the Church, is so distinguished at the present day.

We find no Rock on which to build the hope of a temporal millennium, securing universal dominion to the church, while in this sinful state; but she is destined to make her way to immortality through great tribulation. The wheat and tares must grow together till harvest; "And the harvest is the end of the world." It is natural, dear brethren, to suppose that the great mass of the Church determined on having the millennium in this carnal world, will reject our faith.

The hope that we cherish is also fatal to the dreams of thousands who are looking for the literal return of the Jews, and the rebuilding of Jerusalem. Our Jerusalem is above and is the free Mother of all true believers, whether Jews or Gentiles; the speedy descent of which we earnestly look for: the millennium we look for will then commence, and will secure to the glorified saints one thousand years of happy reign in the new and glorified heavens and earth; with Satan cast out, the wicked destroyed, and sin banished. This will close with the final triumph of Christ over Satan, who will be loosed for a little season, again to assume his conspicuous place at the head of the armies of Gog and Magog, as they come up on the breadth of the earth in their resurrection to shame and everlasting contempt. And although he may fill his deluded followers with notions of conquest, and flatter them with the idea of possessing the new earth, as they had possessed the old, and of subduing the last Adam as he (Satan) subdued the first, it is but to witness his last and final defeat.

His empire he cannot re-establish on the earth, he is not permitted to strike the first blow in the battle, the camp of the saints is secure, her "walls are Salvation and her gates Praise." Satan, with all his host, is driven from the new earth; the King of Zion triumphs. Death is swallowed up in victory, and he that had the power of death is destroyed. Our millennium is not to be succeeded by another period of sorrow and toil; but with the everlasting rest of the saints in glory.

"As it respects times and seasons, brethren, ye have no need that" we "write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape: But ye brethren are not in darkness that that day should overtake you as a thief."

Dear brethren, we solemnly believe that the signs of the present times are ominous of that very event. We find no cause for differing from our dear brother Miller in his computation of

time. Pray for us that the word of God may have free course, and be glorified among us.

RICHARD REED, *Pastor.*

At the close of these exercises, the Conference was called to order by Bro. Joseph Bates, and the following Committees were appointed.

Publishing Committee.

J. V. HIMES, WM. CLARK, JOSIAH LITCH.

Committee of Correspondence.

JOSUA V. HIMES, WM. MILLER, JOSIAH LITCH, HENRY JONES, D. I. ROBINSON.

Committee to prepare a Circular.

J. LITCH, RICHARD REED, J. V. HIMES.

The following resolutions were offered and passed.

Resolved, That the Committee of Correspondence be requested to call another meeting of the Conference on Christ's Second Coming at hand, on Tuesday the 12th day of October next, at 10 o'clock A. M. at such place as they may deem best.

Resolved, That we solicit the co-operation of all who heartily love the appearing of Christ in the clouds of heaven, as being near at hand, whatever may be their views of prophetic numbers, on which some of us found our argument that the advent will take place about the year A. D. 1843.

Resolved, That we will, as ministers and individuals, by the help of God, exert what influence we can, by the consecration of our all to the work of spreading far and wide the great scriptural doctrine of Christ's coming and kingdom, now in all respects specially nigh at hand.

In the evening, a discourse was given by Brother Reed, of South Boston, from Revelations iii. 14-22; on the character of the Laodician Church, at the close of which some remarks were made in confirmation of Bro. Reed's exposition, by J. V. Himes, of Boston, when the meeting was closed.

This meeting was a most happy and triumphant one. In addition to the regular services there were prayer and conference meetings during the whole time in the morning at noon and evening, of the greatest interest.

D. I. ROBINSON, *Chairman.*

Henry Jones, } *Secretaries.*
Joshua V. Himes. }

MEMBERS OF THE CONFERENCE.

MASSACHUSETTS,

Boston.—Wm. Clark, Daniel Siverdie, G. Sargent, J. V. Himes, Wm. Collier, Andrew Green, John Augustus, Thomas F. Oakes, David Hoyt, Lewis Hersey, Michael Dashwood, Samuel Vaughn, Catharine S. Kilton, Hannah D. Luke, Josiah Litch, Asa H. Oakes, James M. White, Rebecca Newcomb, Elizabeth Michael, Sarah Bumstead, Ezekiel Page, Micajah Wood.

Lowell.—Timothy Cole, John Aroan, Mary Watson, Nancy Johnson, Samuel A. Stimpson, Samuel Barker, Elizabeth H. Durgin, James Kent, Martha Stetson, Ruth Hatson, Mary Hatson, Stephen B. Oliver, Betsey Watson, Rachael Call, Mary Phelps, Caroline Ferrick, James C. Batchelder, Polly Crane, Sarah C. Hill, Eliza Hill, Josiah S. Allen, Laura Seavy, Susan Cutler, Maria Stewart, Joshua P. Walker, Mary A. Miller, Mary E. Cate, Elvira Bosford, Rhoda Raymore, Lucinda Currier, Sarah F. Lowe, Hannah G. I. Aldrich, Hannah G. Gould, Catharine Lyford, Levi Fisk, Lydia M. Cate, Theodore Noyes, Moses Chandler, Mary T. Davis, Samuel L. Sprague, Mary Rogers, Maria Watson, Louisa Libby, Josiah Seavey.

Andover.—Daniel Mason, Martha H. Mason, Adelaine S. Mason, Elizabeth G. Goldsmith, Jeremiah Goldsmith, Louisa Proctor.

Methuen.—John Graves, Jeremiah Morse, Moses Morse.

Lynn.—James Wheeler, Hannah Wheeler, John Deland.

Haverhill.—Henry Plummer, Jasper H. Morse, John Morse, Nancy W. Johnson.

Groton.—John Pingrey, Mary Crouch, Susanna White, Samuel White, Sarah C. Rugg, Jonathan Pierce, Joseph Estes, Harriet W. Estes, Hannah P. Whitney, Martha B. Gilson.

Littleton.—Peter Whitcomb, Sarah T. Whitcomb, Oliver F. Deland, Sarah W. Deland.

Carver.—Benjamin Ransom, Isaac Vaughn, Eliza Pratt, Kilson Pratt.

Watertown.—Walter Russell, Caroline Russell.

Fairhaven.—Joseph Bates.

Needham.—Calvin French, Phebe Makepeace.

Mansfield.—Fanny M. Skinner, Louisa Skinner.

Westford.—Clarrisa Nutting, Elias Sweetser, Asa Nutting, Nancy E. Nichols, Mary A. Sawtell, George Kidder, Josiah Vose, Samuel H. Nichols.

Bolton.—Enoch Hall.

Georgetown.—Benjamin Jackman, Susanna Jackman, Hiram Harriman, George B. Morrell, Benj. C. Elliott, Sophronia B. Elliott.

Concord.—Orpha S. Perham, Paul Dudley, Rebecca Dudley.

Danvers.—Eliza Hall.

Newbury-port.—Sarah C. Currier.

Salem.—Jane Berry, Charles H. Perry.

East Medway.—Oliver Phillips.

Marshfield.—Elisha Rogers.

Cambridge-port.—Stillman Lothrop, Jacob Nudd, Timothy Newell.

Taunton.—Daniel L. Fletcher.

Charlestown.—Seth Rogers, Sarah Morey, Lucinda Newcomb.

Marlborough.—Abigail Temple, Silas Temple, Betsey Temple.

Duxbury.—Wm. Eames, E. W. Weatherbee, Almira M. Damrell.

Chelmsford.—Benjamin Spaulding, Irah D. Spaulding.

Kingston.—Polly B. Delano.

Cambridge.—John Greenleaf.

Salisbury-Point.—Eliza Lincoln, Warren Lincoln.

NEW HAMPSHIRE.

Newtown.—Oliver P. Tuckerman.

Dover.—Lemuel Goodwin.

Lebanon.—Elizabeth Hall.

Portsmouth.—D. I. Robinson, T. F. Barry, Richard Walker.

Bethlehem.—Sarah A. Libbey.

Guildford.—Isaac Cole, Jr. John Cole.

Stratham.—Noah Piper, Daniel Wiggin.

Milford.—Frederic Bendon.

Nashua.—Daniel Winchester.

Ware.—Mary Cooper, Ann Priest.

Barrington.—Mary A. Hodgdon.

Exeter.—Edwin Burnham, George Harris.

Atkinson.—Samuel Cass, Amasa Coburn.

Danville.—David Cass.

Newmarket.—Clarrisa H. Pindar.

Sanbarton.—Moses C. Philbrook.

Boxborough.—T. L. Whitcomb.

Nottingham.—Noah Farrer, Andrew Simpson.

Canterbury.—Lydia C. Durgin.

Deerfield.—Abraham Gates.

Wakefield.—Mary A. Horn.

Freedom.—Sarah Stokes.

MAINE.

Kittery.—Charles Stevens.

Dexter.—Abijah Bridges.

St. Albans.—Charles B. Smith.

Winslow.—Mary Abbott.

Portland.—Hannah Johnson.

Acton.—Mehitable Wheeler.

Skowhegan.—Philena T. Homstead.

VERMONT.

Morristown.—Mary Brigham, Martha Brigham.

Eliza O. Johnson, Sylvia H. Johnson, Nancy W. Johnson.

Tyngsborough.—Deborah Maclena.

Pomfret.—Sarah Praley.

NEW YORK.

N. Y. City.—Henry Jones.

NOTE. The above list is imperfect, it contains but a part of the names of the friends who were present. The Secretaries have given all that were handed in. If there should be any omitted, who wish their names appended to the full Report, they will send them to the editor of the *Signs of the Times*.

SUBSCRIPTIONS AND DONATIONS FOR SECOND ADVENT REPORTS AND PUBLICATIONS.

Josiah Litch,	\$ 0,00
Calvin French,	25,00
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SUBSCRIPTIONS PAID.

Editor of the Signs of the Times,	\$50,00
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Noah Farrar, 1 Library,	5,50
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\$38,50

RECAPITULATION.

Subscriptions, not paid,	\$418,50
Publications delivered, " "	38,50
Subscriptions paid,	151,54
Publications delivered " "	40,50

Total of Subscriptions and Donations, \$649,04

NOTE. Any errors in the above, will be corrected on information being given to the editor of the Signs of the Times.

THE CONFERENCE.

The following sketch of the proceedings of the recent meeting at Lowell, is from "Zion's Banner," a Freewill Baptist paper published in that city. It is a very fair and candid article. We give it as a rarity in these days of scoffing.

SECOND ADVENT OF CHRIST.

A Convention was holden in this City, relative to the second coming of Christ, at Rev. Mr. Cole's church, on Tuesday, Wednesday and Thursday of last week.

The Convention convened:—Rev. Mr. Robinson (Methodist) from Portsmouth, N. H. in the chair. The Convention consisted of Clergymen and people of different denominations. Lectures from Rev. Messrs. Jones (Congregationalist) from N. Y. and Litch (Methodist) from Boston—treating their subjects after the manner of Mr. Miller's theory.

Wednesday, P. M. Rev. Mr. Himes said the exercise would be varied, and requested that some "prominent individuals" would volunteer and give some account of the rise and progress of this doctrine in those places where they were acquainted—about a dozen succeeded each other in answer to the request,—of which we shall notice only a few.

Mr. Bridges, from Me. rose and remarked that about one year since he obtained and read Miller's Lectures, and he became a believer in his doctrine—he lent his book and it had become a sort of a missionary. He, by studying the Scriptures, had become more convinced of its truth, but had come there to receive more light on the subject. But one idea more; said he, i. e. where the people are the least engaged in religion, this doctrine receives the greatest opposition.

Mr. Himes wished to make the inquiry, if publications upon this subject would be read with interest if they could be obtained. Several persons responded in the affirmative.

A letter was read from the Christian church in Portland, stating that this doctrine was generally believed among them.

The Speaker, Mr. Robinson, was called upon to give some account of Portsmouth, to which he replied, that he had some hesitancy about speaking, as he was not a full believer of Mr. Miller's theory but that about 500 had professed religion probably from the influence of Miller's lectures.

Mr. Walker succeeded him, and remarked that by reading these lectures he became a believer, and was making arrangements in his business accordingly—and further said he would not receive a gift of \$30,000 without he could have the privilege of giving it away immediately—in three years he expected to meet his brethren in heaven.

Another Gentleman had read Miller's lectures, who said that all the great men in the world could not bring so much argument against this doctrine as Miller had in favor of it, consequently he must believe it.

Mr. Himes read the Committee's Report of the last year, and said they wanted to raise one thousand dollars to circulate publications the ensuing year. A contribution was taken of over \$600.

Thursday, A. M. was occupied by hearing reports from different parts of Mass.

About two hundred persons gave their names as believers in Miller's doctrine.

Rev. Mr. Reed (Freewill Baptist) preached in the evening, and the exercises closed.

It was stated that Mr. Litch was going to visit

different sections of the country to lecture upon this subject.

It was proposed that several Conventions should be holden in different parts of New England the present season, but we did not learn when or where.

THE OTTOMAN POWER.

The news from the East by the Britannia, of July 3d, goes to confirm us in our opinion, expressed nearly a year since, relative to the fall of the Ottoman Power.

We quote the following paragraph on the subject from the Mercantile Journal of the 3d inst.

TURKEY.—There seems to be no tranquility for Turkey—their difficulties seem to increase. The young sultan's health is rapidly declining, notwithstanding he has for some time past been residing at the "valley of the sweet waters."

The Augsburg Gazette publishes advices from Alexandria to the effect that the Schareef of Mecca, has taken up arms against the sultan, and driven the Turkish garrison out of the holy city. This news, coming, as it does, upon the heels of the accounts of the insurrections in Candia and Bulgaria, bodes much mischief.

The latest advices from Candia, to the 18th of May, state that the insurrection had not been suppressed, the number of insurgents increases daily, and they seem resolved to let things come to extremities. Many of the principal families have already left the land of Syria and other parts of Greece. It was rumored that Tahir Pacha had landed there with 5000 men, and a strong park of artillery, determining to reduce the rebels to submission. Letters from the Turkish frontier, of the 3d ult. state that the Greek Patriarch at Constantinople was dismissed by the Porte for privately encouraging the rebellion in Bulgaria.

This is not all. There is a rumor that the great Powers are consulting on the division of the Ottoman empire among themselves! When this is seriously attempted, no doubt there will be a difficulty in making division of the plunder. That difficulty may set Europe in Arms.

Letters have been received from E. B. K., L. D. Fleming, Bible Reader, Wm. Miller, and others, which will appear in our next.

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THE SIGNS OF THE TIMES

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JOSHUA V. HIMES, JOSIAH LITCH, EDITORS.

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 9.

BOSTON, AUG. 2, 1841.

WHOLE NO. 33.

SECOND COMING OF CHRIST.

WATCHWORDS.

A HYMN FOR MEN.

We are living, we are dwelling,
In a grand and awful time;
In an age, on ages telling,
To be living—is sublime.

Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for its latter day?

Will ye play, then! will ye dally,
With your music, with your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.

Hark, the onset! will ye fold your
Faith-clad arms in lazy lock?
Up, O up, thou drowsy soldier,
Worlds are charging to the shock.

World's are charging—Heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On—right onward, for the right.

What! still hug thy dreamy slumbers!
'Tis no time for idling play;
Wreaths, and dance, and poet-numbers,
Flout them, we must work to-day.

Fear not! spurn the worlding's laughter;
Thine ambition—trample thou!
Thou shalt find a long hereafter,
To be more than tempts thee now.

On! let all the soul within you,
For the truth's sake, go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!

Magog leatheth many a vassal;
Christ his few—his little ones;
But about our leaguered castle
Rear and Vanguard are his sons!

Sealed to blush, to cower never;
Crossed, baptized, and born again,
Sworn to be Christ's soldiers ever,
Oh, for Christ, at least be men!

THE INVITATION.

Come all ye sons of Zion,
Who are waiting for salvation,
Have your lamps trimm'd and burning,
For behold the proclamation—
Saying: "all things now are ready;
For the poor and for the needy;
All my fatlings now are killed,
And prepared on the table."

Arise and get ready,
Hasten to the marriage supper,
While the bridegroom is calling,
And poor sinners are a falling,
See the Lord of life descending,
And the judgment trumpet sounding,
For to gather all the nations,
To the final Judgment Day.

O! what a happy meeting,
When salvation is completed,
And tribulation's ended,
And the spotless robe prepared
For the bride to be adorned,
In the jasper wall be crowned,
Saying, "Worthy is the Lamb"
In the New Jerusalem.

O! sinners, don't be doubting,
While the sons of God are shouting:

Come and join the happy army,
And there's nothing that will harm you.
If you follow Christ the Savior,
And break off your bad behavior,
And repent and be converted,
You may sing his praises too.

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE
SECOND COMING OF CHRIST ABOUT THE YEAR 1843,
AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST
PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER IV.

Concluded from page 58.

The Two days in Hosea vi. 1—3 explained.

We will now examine a prophecy in Hosea vi. 1—3. "Come let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us, as the rain, as the latter and former rain unto the earth." In this prophecy, there are a number of prominent things plainly brought into view. 1st, An exhortation to repentance. 2d, The church in a state of tribulation and trial two days. 3d, The power of gospel grace to heal and bind up. 4th, The resurrection in the third day revived and raised up. 5th, The knowledge we shall then have of his first and second coming: and 6thly, Our reign with him the third day.

First. Repentance, "Come let us return unto the Lord." This was preached by John, the forerunner of Jesus Christ. "The voice of one crying in the wilderness, saying, repent ye." Also by Christ himself, "except ye repent ye shall all likewise perish." And the apostles were commanded to preach "repentance and remission of sins, in his name, beginning at Jerusalem," so much of this prophecy has been literally fulfilled in the gospel day, or days, thus far.

Secondly. That the church were to be in a state of trial for a season, here called "two days," cannot be doubted, when Christ himself has said, "in the world ye shall have tribulation," and "these have come through much tribulation," that is "torn and smitten." But let us inquire, by what means they will thus suffer. Daniel says, vii. 7, "After this, I saw in the night visions, and, behold a fourth beast dreadful and terrible, and strong exceedingly, and it had great iron teeth: it devoured, break in pieces, and stamped the residue (or people of God) with the feet of it." Again in Revelations xii. 3, "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Then we may consider the fourth, or Roman kingdom the instrument, and the time "two days," she should perform the work in, but the time we will look at hereafter.

Thirdly. The power of gospel grace "heal us, and bind us up." The prophets all prophesied, that God would send the Messiah, that he should heal his people of their sins, and of their backslidings, and their land from the devourer, for proof of which see 2 Chron. vii. 14; also the lx. Psalm, Isa. xix. 22. lvii. 17—19; Jer. iii. 22; Luke iv. 18. Isaiah, in personating Christ, says, "He hath sent me to bind up the broken hearted." Christ has quoted the same in Luke iv. 18.

Fourthly. The resurrection, "After two days will he revive us: in the third day he will raise us

up, and we shall live in his sight." This can mean nothing less than the resurrection. The word *revived* is used in the same sense in Romans xiv. 9; Psalm lxxv. 6, "And he will raise up," is used many times in the word of God in reference to the resurrection, as in John vi. 39, 40, 44, 54. And I will raise him up at the last day." See also 1 Cor. vi. 14; 2 Cor. iv. 14.

Fifthly. The knowledge we shall then have of his first and second coming, "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning, and he shall come unto us, as the rain, as the latter and former rain unto the earth." The first and second coming of Christ are often spoken of, by the prophets and apostles, as events of great importance to the believer: he came first as a prophet, priest and king; to teach, atone for, and give laws to his spiritual Israel. He comes the second time as a bridegroom, a Savior, and a God, to receive, make perfect, and dwell with his elect bride in his eternal mansion of love and happiness. Then shall we know that his coming is to us, like the rain upon the parched earth; and then shall we know him, for we shall see him as he is. Then shall we know him, and be like him.

Sixthly. Our reign with him, the third day "live in his sight." To live in his sight, means something more than to live in sight of the spirit of God; for this we do now, and have never been without his sight, in this sense: but it means his personal presence. "But if I go away, I will come again, and receive you to myself, that where I am there ye may be also." Before this he had told them, that when he went away, he would send the Holy Ghost unto them, &c. We see, then, that it must mean to live personally with him; for during the two days they would enjoy the spirit of God, to heal and bind up the wounds they would receive.

But this *third day* they would live in his sight, in his personal presence. This brings us to consider what these three days mean. Are we to understand any definite time? And if so, what? Is it expressed as definite time, by saying *two days*, and in the *third day*, &c. And it would require some stretch of faith and more evidence to believe it indefinite than I can find in the word of God, unless our minds were swayed by prejudice, and then we believe almost any thing to get rid of a conclusion which we fancy, it is not our interest to believe.

That common days is meant, is improbable, or even years, for facts are stubborn things; for the church has been more than two days, or even years in this third state, and three days, and even years, have long since passed away, and Christ has not yet come the second time; and yet this is promised in the third day in the text. There remaineth, therefore, but one Bible way to explain day, and that is a thousand years; which is the meaning I am forced to attach to the passage we are considering, not only because it is our last resort for a scripture rule, but the third day spoken of in the passage, is evidently the same day John mentions in Revelations xx. "And they lived and reigned with Christ a thousand years." Also in 2 Peter iii. 8, we are commanded not to be ignorant, "That one day is with the Lord as a thousand years, and a thousand years as one day." And again, xc. Psalm, a thousand years is said to be as one day in the sight of the Lord.

It is very evident that Peter and John were talking about the same day, that Hosea calls the *third day*, and would it not be reasonable and more than probable, that the prophet Hosea, had a view of this thousand year's reign, when he said "and we shall live in his sight." And if so, then the other two days, being coupled with this thousand, must be understood to be of the same length each, which brings me to the following conclusion. That the

church, or people of God, would be wounded, smitten and persecuted by the Roman or fourth kingdom, with his great iron teeth, two thousand years, and the third thousand would be the reign of Christ with his people. The two thousand would begin, when the 4th kingdom became connected by league with the Jews, or people of God, in the year B. C. 158, which added to 1842, after Christ makes the 2000 years, the year 1843 being the first in the third thousand, agreeing with the 2300 in Daniel, and the 666 added to 1335 makes 2001 and ends in the year 1843—and the reader will now perceive that we have witnesses, all agreeing with the same point of time.

We have another prophecy of Christ himself, agreeing with the one in Hosea. "And he said unto them, go ye and tell that fox, behold, I cast out devils, and I do cures, to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow and the day following, for it cannot be that a prophet perish out of Jerusalem." Luke xiii: 32-33.

In this passage, three days are again mentioned in similar language to the one in Hosea,—to-day and to-morrow the same as two days. The only difference is, Hosea spake of them as future; Christ as living in the first day; and these two days in Luke were to be employed by Christ in casting out devils, and doing cures, and the third day he should be perfected; that is, as I humbly believe, the third day the church or body of Christ would be perfect, and "presented a glorious church, without spot or wrinkle," like unto Christ a glorious body, united to him, and made one with him. And then the Lord Jesus Christ will have accomplished his mediatorial work on the earth of casting out devils and doing cures. That this passage means literal days, no one can believe; for Christ himself destroys that explanation in the same passage, by saying, "Nevertheless, I must walk to-day, and to-morrow, and the day following," plainly indicating that he did not mean common days. That he did not mean prophetic days is equally evident; for the spirit of God has done cures, and cast out devils more than two years—so that literal or prophetic days cannot be the time designated. And I know of no other construction that can be put upon this passage, except the same I have fixed to that in Hosea.

In this passage in Luke, they came to Christ and told him that Herod sought his life; and Christ answered and said, "go tell that fox," as much as if he had said, although he is cunning as the fox, and "understands dark sentences," as Daniel had long before prophesied of him: and although he, or the fourth kingdom, under which he exercises his authority, is permitted to punish the transgressions of my people; yet I will cast out devils, and do cures, to-day and to-morrow, and the third day my kingdom shall be perfected. That is two thousand years my gospel shall be proclaimed, my grace perform its work, and children shall be regenerated, and adopted into my kingdom, and in the third thousand, it will be complete, in spite of all opposition.

And although you are a branch of the kingdom, and "the great red dragon," which "stood before the woman, ready to devour the man child;"—yet I shall be caught up to God and his throne, and I will come and receive my weary bride to myself, that where I am, there she may be also, and then I shall reign on the

earth, and my rest shall be glorious; I shall then be perfected, in my work of redemption and grace, and in my body, which is the church. This to me is the sentiment or doctrine which Christ would convey to Herod by his answer; and if so, then we have only to apply these days the same as we did those in Hosea, and we are again brought down to the year A. D. 1843 which is the commencement of the day of rest, and the year Christ will come in the clouds of heaven, with the Ancient of days, the judgment shall set, the books be opened, the kingdoms of this world shall be destroyed, Daniel stand in his lot, the resurrection of the righteous dead, the sanctuary be cleansed, and the church made perfect, and Christ perfected in his members. All these things will take place in the commencing of the last day, which, if I am right in my calculations of the times, (that have been thus far examined,) will come to pass in the year A. D. 1843, that is, if our chronology since the crucifixion of Jesus Christ is right; if not, then it will vary accordingly. Some say we have lost four years;—if so, then we may look for the fulfilment in 1839—but I believe we may not expect it until 1843, which I have strong reason to believe is the true time, from the events that happened in 1798.

BIBLE READER TO LITCH.

MR. EDITOR,—As Mr. Litch "*purposes to reap clean as he goes*," permit me to direct his attention to a few more small unrepented patches of Bible Reader's broad field, to see if this thorough going laborer cannot despatch them more satisfactorily than he has Isa. lxxv. 25. "They shall not bring forth for trouble," which Mr. Litch would have his readers believe means, they shall not bring forth at all, because the words "they shall not bring forth," are in the text: and that, therefore, there are to be no infants born during the millennium.

No doubt Mr. L. can reap clean, wherever Bible Reader would respectfully direct his sickle for he writes like one who feels no ordinary confidence in his ability to teach Bible students, and there is one Bible reader who would gladly be under obligation to Mr. L. or any one, for instruction. How does he interpret Ezek. xxxvi. 11. "And I will multiply upon you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates," &c. Again, xlv. 22. "Neither shall they take for their wives a widow, nor her that is put away, but they shall take maidens of the seed of Israel, or a widow that had a priest before." Not to fatigue him too much (as reaping is hard and warm work) I will only point out one more. Ezek. xlvii. 22. "And it shall come to pass, that ye shall divide it (the land of Israel) by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel." These are unfulfilled prophecies.

I may simply ask every humble and docile Bible reader (who has no theory to sustain, because only desirous to ascertain what God has revealed, for faith, not caviling,) do not these prophecies look very much like the interpretation Bible Reader gave of Isa. lxxv. 25, and also seem to favor the scouted doctrine that Israel as a nation will yet be restored to their national and ecclesiastical polity before the final judgment.

For further work, when this is finished, per-

mit me to refer Mr. Litch to a list of questions on Old Testament prophecies, sent some time since to the editor of the Times.

Yours truly,

A BIBLE READER.

REPLY TO THE ABOVE.

1. I rather despair of despatching the present texts of Scripture more satisfactorily than I have Isa. lxxv. 25; for the plain reason that those who do not believe a thing cannot be, and yet be at the same time, must be satisfied with the disposition made of that text.

2. "How does he interpret Ezek xxxvi. 11?" The Lord was addressing the mountains of Israel, and promised to multiply men upon them, "all the house of Israel, even all of it. And I will multiply upon you man and beast; and they shall increase and bring fruit," &c. But when and how is all this to be done. I answer, at and by the resurrection of the just. Ezekiel xxxvii. 11, 12. "These bones are the whole house of Israel;" &c. "Thus saith the Lord God, Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." In this way God will multiply men on the mountains of Israel; And if in the resurrection they neither marry nor are given in marriage, then, whatever else the fruit may mean, it does not mean that men shall be born as now: nor will "they die any more, for they are equal to the angels." And so Ezekiel understood or predicted; for he said to the mountains of Israel, "Thou shalt devour men no more, neither be-reave thy nations any more, saith the Lord God." The only way in which a land can devour men is, to swallow them up in burial. But at the time spoken of, the mountains of Israel shall do it no more.

3. "Again, Ezek. xlv. 22." This text relates to the character of the priest's wives in the time spoken of by the prophet. But we are discussing the question, "What shall be in the millennium?" But the time spoken of by Ezekiel in the above text cannot be the millennium: for in that period those blessed and holy beings who have part in the first resurrection will be the *Priests*: (Rev. xx. 16.) and "the children of the resurrection neither marry nor are given in marriage."

4. "I will only point out one more. Ezekiel xlvii. 22." This text relates to the division of the land of Israel and the right of the stranger in it. And Bible Reader says of this, and Ezek. xlv. 22. "These are unfulfilled prophecies." I deny it and challenge the proof. Let him show, if he can, that such was not the Jewish Law in relation to the priesthood and strangers.

J. LITCH.

NOTE TO BIBLE READER. He may be assured that he has no good reason to say that he has not been fairly dealt by. We have published every article received from him, except one containing a list of 18 queries. His last letter will be published duly. No correspondent has been so fully heard as himself. Ed.

CORRESPONDENCE.

Newark, N. J. June 8, 1841.

DEAR BRETHREN:—I had fondly hoped to have met with you in your Conference at Lowell, on the 14th inst. But circumstances are such in the providence of God, that I shall not be able to.

The subject which convenes you, is one of unutterable interest, and which calls for united and vigorous effort on the part of those who are looking for the advent of our Lord nigh at hand. I see nothing in the Word of God or the signs of the times to discourage, in the least, that expectation. I feel the necessity of having my mind more deeply imbued with that glorious expectation. The convention of the believers in the doctrine is well calculated to inspire them with new vigor, and new purposes of practical faithfulness, which shall be in character with that expectation.

What a flood of testimony the Word of God affords on this subject! And may I not say to you in the language of Inspiration, Brethren, "Be ye patient; establish your hearts; for the coming of the Lord draweth nigh. For yet a little while and He that shall come will come, and will not tarry. Be patient, therefore, brethren, unto the coming of the Lord." In the prospect of this event Job could say, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself and not for another; though my reins be consumed within me." And David could say, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." The blessed Jesus promised his disciples, "If I go away, I will come again, and take you unto myself, that where I am there ye may be also." He also admonished them to watch in reference to his coming, lest coming suddenly he should find them sleeping. This admonition, brethren, we shall do well to heed.

Brethren, we have strong evidence of the near approach of Christ's kingdom. We may, according to his promises, look for that blessed hope and glorious appearing. And we should be looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. When, according to his promise, we shall have new heavens and a new earth, wherein righteousness shall dwell. Wherefore, beloved, since we look for such things, it becomes us to be diligent, that we may be found of him in peace, without spot and blameless. What manner of persons ought we to be in all holy conversation and godliness, evincing to the world that we look for a better country, and a better resurrection. We are now waiting for the redemption of the purchased possession, which, according to His promises, is soon to be accomplished in the redemption and renewal of this earth. "Then the meek shall inherit the earth forever." Then the inheritance of the saints shall not be a land of want. For, "Thus saith the Lord God, My servants shall eat, my servants shall drink, my servants shall rejoice, my servants shall sing for joy of heart, they shall have right to the tree of life, and shall enter in through the gates into the city, mine elect shall inherit it, and my servants shall dwell there, and the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters."

"Glorious things are spoken of thee, O city of God. The wall of this city hath twelve foundations, and in them the names of the twelve apostles of the Lamb. And the building of the wall was of jasper; and the city was pure gold like unto clear glass, and the Lord God and the Lamb, are the temple of it. And the city hath

no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof, and there shall be no night there." There, too, flows the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "O Jerusalem! thou shalt be called the city of the Lord, the Zion of the holy one of Israel. And I will make the place of my feet glorious, saith the Lord."

O Lord, our Lord, we look for thy kingdom and coming. And now, by faith enable us to behold all things created new. O how excellent will the name of Jesus be in all the new earth. The blessed Lord hasten on that glorious event in his own time.

Brethren, on a theme like this, I could wish to say much, but my limits will not allow. May the blessing of heaven attend your convention; and a warning voice, and a midnight cry, go out from it, giving an alarm to a benighted world, and a slumbering church.

In great haste, I am yours in the kingdom and patience of Jesus.

L. D. FLEMING.

LETTER FROM WILLIAM MILLER.

DEAR BROTHER HIMES,—My situation is yet very discouraging, so that my opponents in, and around Boston, may congratulate themselves on the prospect of not being troubled with my presence at present. But one thing they will be troubled with: The word of God, and light. The reign of the "Puritan and Watchman," is short, the people have seen the light, and will not be satisfied with their "first principles" of dogmatism and darkness. Does the editor of the Watchman really think he can control the ears, and minds, of all men, and compel them to hear such lecturers, and such only as he shall dictate? Will he claim the prerogative of denouncing every, or any man who has studied his Bible "seven years," and tries to understand the revealed will of God? Not "secret purpose" as he has it: for he knows the person to whom he alludes makes no pretence to such a desire or thought. Are his arguments so weak, then, that he is obliged to drag in a falsehood, or misrepresentation, to give even an appearance of plausibility to his dogmatism? Does he complain because the "lecturer" has reference to the end of the world? What writer of any note does not have reference to the end of the world? Is he so ignorant of Gill, Henry, Scott, Clark, Newton, Faber, Doddridge, the Comprehensive Commentary, and even down to J. Dowling, A. M. his own favorite author, as not to know that all of them have fixed on, or about the year?

What are his "first principles" on this point? Dare he tell his readers? No, he never will. If the Atheists and Universalists, have no greater champion to oppose them, than the redoubtable expositor of "Prove all things, hold fast that which is good," they may rest assured they will not be overthrown soon. For the first principle of an Atheist is, to believe nothing only what he can comprehend. And of course he will not prove the Christian doctrine, nor hear lectures on the subject, according to the advice of our editor. The first principle of the Universalist is that *God is love*. Now if any man preaches any thing of his Justice, or hatred, or punishment of the wicked, will it not prove that we must not go and hear them lecture. The first principle of a Calvinist is, *God has ordained whatsoever comes to pass*, therefore, what may be proved of the accountability or agency of man, must not be

listened to nor heard. The first principle of our grave editor is *self-love*. Then of course nothing but self-love can be proved to him. Of course the doctrine which he has drawn from the text, "Prove all things" &c. would, if followed out, leave the Pagar where it found him; the Mahometan in his deception; the Catholic in his errors, and the world in darkness. It would fasten the Christian church under the rule of our bigoted and selfish editors, a tyrannical and corrupted priesthood, and their sectarian domination; or we must all go to school to the self-sufficient editor of the Watchman, in order to be made "familiar" with his "first principles" of religion. Is this Paul's meaning? No, Sir. Paul never could have meant this, for it would have contradicted the express command of the dear Savior, Matt. xxiii. 7—10.

And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ.

You may inquire, what then does the text mean? I answer, It means to compare "all things" with which we may come in contact, with the standard of divine truth. "Doth our law judge a man before it hear him and know what he doeth?" said Nicodemus to the Pharisees.† And what was their answer? Oh, "first principles," be sure; for there is an exact comparison between a Pharisee then and now. Hear them. "Art thou out of Gallilee? search and look; for out of Gallilee ariseth no prophet." This was their first principle, "out of Gallilee ariseth no prophet." What is the editors' now? There is no "end of the world," it "contradicts first principles of religion." And what was the effect of the "first principle" preaching then? We read, "And every man went unto his own house." And what effect does our pharisaical editor expect from his advice now? The same, for every man to go to his own sect, and not try to prove any thing, or examine any system, except what may be taught him by the blind, selfish, "dumb dogs,"‡ of his own sect; if he should be so unfortunate as to fall among these no-improvement teachers. But men will not be thus chained; the time has come when tyrants and bigots, slaveholders and taskmasters over the minds and consciences of men, will soon loose their hold, and he that is free, will be free indeed. May we then be enabled to "Prove all things, hold fast that which is good." And the God of peace will bruise anti-christ under your feet shortly.

WM. MILLER.

Low Hampton, June, 17, 1841.

* See No. 30, p. 46 of this paper article headed "Discov. of Truth." † John vii. 51—53. ‡ Isa. lvi. 10.

THE CHRISTIAN LOOKING.

Ye are the salt of the earth, to preserve it until he who is the refiner's fire shall come to cleanse it from all of its dross. On account of the constitution of the human mind and the natural depravity of the human heart, a necessity exists, for Christianity, to preserve it from self-destruction. The jarring elements of depravity and satanic influence would fill this world with such horrors as would take a pen dipped in Cimmerian darkness to describe.

The eye of faith sees through a glass darkly a redeeming spot upon which to feast the soul, while in this our pilgrimage. The prophecies plant one foot upon Pisgah's top, from which

we view Canaan's fair and happy land. That land of promise which we with Abraham's seed shall possess, has been willed to us by Abraham's God, and ratified by the new testament of Christ his Son. Here, then, let us place our confidence. The mighty men of past ages have found firm support. Out of weakness they were made strong. They went from prayer to the den of lions; from the closet to the conflict; from communion with God to the burning stake. In themselves all weakness; in Christ mightier than legions of enemies, visible and invisible.

S. P. G.

SIGNS OF THE TIMES.

BOSTON, AUG. 2, 1841.

OUR WORK: What is it? It is to give the "midnight cry." The time has fully come for the virgins to be aroused from their slumbers, and called to the indispensable duty of preparation to meet the Bridegroom. It is a work of great magnitude. We tremble in view of its greatness and sublimity. An angel might well tremble in view of such a work. Yet it devolves upon mortals; poor, feeble, erring men. This is God's appointment. He takes the weak things of the world to confound the mighty. The treasures of truth are put in *earthen vessels*, that the excellency of the power may be of God, and not of man.

Being fully convinced that the prophetic periods are nearly run out; that we are living in the "time of the end," and that the "coming of the Lord draweth nigh," we can but utter, in all plainness and earnestness, our convictions of this truth. We should do violence to our conscience, and sin against God to keep silence on a theme that we believe involves the eternal interests of the church, and the world. In the sublime language of Isaiah, we have resolved that,

"For Zion's sake we will not keep silence:
And for the sake of Jerusalem we will not rest;
Until her righteousness break forth as a strong light;
And her salvation like a blazing torch."

The press is one of the most powerful means of accomplishing this work. This paper, therefore, was started for the express object of giving the "midnight cry." It has been instrumental in doing something to awake the slumbering, and encourage the wise virgins. But as yet we have hardly begun our work; such has been our engagements, that we could not give the attention to it that it deserved. We now propose to commence in earnest. As we stated in a former number, we have secured the labors of Bro. Josiah Litch, who will devote his strength and energy with us to the interests of the paper. We need not say to our readers that he is a strong man in Israel—that God has eminently qualified him for the proclamation and defence of the present truth—the "midnight cry:" all who have read his productions are convinced of this fact. His writings will be read with interest and profit; and his lectures will be attended by throngs, as he shall pass from place to place, proclaiming the *gospel of the kingdom at hand*, during the present year.

And now, brethren, friends, and believers in the advent near, will you sustain the banner we have unfurled. Have we not every reason to be encouraged? Already we see Babylon is tottering, falling! The light of Zion is rising. The mist of the dark ages, and the traditions of the church relative to the

return of the Jews, and a temporal millennium, are passing away. The morning star has already risen; and the glorious sun of righteousness is near, and will soon burst upon us with the infinite splendors of his eternal glory.

As the advocates and proclaimers of this glorious consummation, shall we be sustained? We know we shall. Our cause is of God; he will sustain us. He will raise up friends, and multiply honest and faithful patrons, who will see to it, that an enterprise so vitally connected with the interests of his glorious kingdom at hand, shall not wane or fall, till our work is done.

H.

MR. LITCH'S NOTE.

The subscriber has now made his arrangements to devote his whole time to the dissemination of light on the subject of the *Second Advent of the Lord Jesus Christ*. He is prepared to lecture in various places in New England, where there are friends who wish for lectures on the subject, as far as his strength will permit. Communications for him should be directed to the care of Rev. J. V. Himes, Boston.

Also, as noticed in another part of the paper he is associated in the editorial department of the "Signs of the Times." He would take this opportunity to say, that he will spare no pains, in connection with his respected colleague, to render the paper worthy of an extensive patronage. Friends and brethren, shall we have your help?

JOSIAH LITCH.

LITERARY NOTICE.

ADDRESS TO THE PUBLIC, and especially the Clergy, on the near approach of the glorious, everlasting kingdom of God on earth: as indicated by the word of God, the history of the world and the signs of the present times. By REV. J. LITCH, author of "Review of Miller," "Christ's Second Coming about A. D., 1843," &c. 107 Hanover St. Boston.

The above work is a new and enlarged edition of the *Address to the Clergy*, &c. published last year, and already favorably known to the christian public. The author takes the same view with Mr. Miller on all the leading points of his theory, agreeing with him in his views of the meaning and fulfilment of prophetic periods, and the nature of the events of futurity. Yet, notwithstanding this agreement in doctrine and views, he has adopted such a course of reasoning, and presents such facts, as to render the work both deeply interesting and instructive to those even, who have read all the works of Mr. Miller. The work is designed as a condensed and consecutive view of the whole theory of the kingdom of God on earth, the time of its coming, and the principal arguments by which those points are sustained. The work has now been before the public more than a year, and has been read by thousands with profit, and few have arisen from the candid perusal of this book without being prepared to acknowledge that it is written with great candor, fairness and strength of argument: and very many have been entirely convinced of the unsoundness of their former views of the prophecies, the anticipated restoration of the Jews, and the spiritual reign of Christ on earth for a thousand years.

The work possesses one peculiar excellence; it is short, perspicuous and comprehensive. There are few persons who may not find means to obtain, and time to read the book. Those who feel interested

in the spread of the doctrine cannot do better than to circulate this little work among their friends.

The article on the Ottoman empire is not in the works of any other author: this work contains the substance of the original calculation on the time of the fall of the Ottoman empire, and the present edition presents the evidence of the exact fulfilment of the calculation on the 11th of August, 1840. This one article is worth the whole price of the book. It will be seen by the following notices in what estimation the work is held by several clergymen of the Methodist Episcopal Church.

Extract of a Letter of the Rev. S. W. Coggeshall of the Providence Conference.

LITCH'S ADDRESS TO THE CLERGY.

Dear Brethren:—Permit me to call your attention to this work. It is well worthy of a most careful and attentive perusal. It exhibits much vigor of thought, depth of research, and logical acuteness. The work bears most evident marks of not having been hastily gotten up, or of having been sent hastily into the world without due reflection. The author, in general, seems to be well satisfied with the correctness of his own conclusions; and if there is any man who is able to overthrow them, I hope he will read the book and then do it.

The doctrine of a temporal millennium, I think, may be considered as utterly exploded.—As for the restoration of the Jews, for which some are looking, without doubt, it is a notion equally untenable, and as fully exploded—Remember, brethren, the words of inspiration, "he that judgeth a cause before he heareth it, is a fool;" and how much more true is this of those who proceed still further, even to sneer at those things which they understand not. Therefore, brethren, read brother Litch's book before you presume to pass judgment upon its contents, and especially to esteem it lightly. When I sat down, I did not intend to argue the case, even so far as I have, but merely to call your attention to the book. Read it, brethren, and then judge for yourselves.

S. W. COGGESHALL.

Note from Rev. Daniel Wise, of the N. E. Conference.

REV. J. LITCH.—Dear Brother:—I have read your Address to the Clergy with much pleasure. When I took it up, my mind was deeply prejudiced against the theory and its advocates, but when I laid it down those prejudices were greatly softened. Still I am not convinced, but merely set on a train of inquiry into the subject, that I intend shall result in a perfect settlement of my opinion on the questions involved. I consider your address far before Mr. Miller's lectures in perspicuity, consistency and force, and you have my best wishes for its wide circulation. Very respectfully yours,

D. WISE.

Extract of a Letter from Rev. John A. Sillick, of the N. Y. Conference.

To Rev. J. Litch.—"Since last year I have been a subscriber to the *Literalist*, which I have read with great interest, and from which I have received much interesting light and information. The idea of the personal appearance and reign of Christ with all his saints upon this earth was new and enrapturing. I was convinced, from a fair investigation of the subject, that my former views had been traditional rather than scriptural. Though I was much pleased with the general views set forth in the *Literalist*, yet there were many things which I could not subscribe too.

Your little work gave me a more clear, and, I think, scriptural view of the subject. I think it must strike the mind of every candid reader with the force of truth. Whether you are correct in fixing the dates of the prophetic time, will soon be determined. At any rate, if the general theory is correct, the time is near, even at the door; and it becomes us to sound the midnight cry, Behold the Bridegroom cometh. The more I examine the prophecies and compare these prophetic periods with history, the more I am convinced that you are not far out of the way."

THOUGHTS ON THE SECOND APPEARING AND KINGDOM OF THE LORD JESUS CHRIST. By the Author of "Observations on the Songs of Solomon."

This we esteem one of the choicest productions of the British press, on the prophetic scriptures. The order, perspicuity and force of the language and arguments are such as to render it a work of interest and profit to the most cultivated taste, while its rich gushing stream of heaven-inspired, soul-saving truth, flowing from a heart warmed with hallowed fire from Heaven's own altar, cannot fail to instruct and feed the most humble lover of the Lord Jesus and his appearing. We hardly know where to find language to express our estimation of this work. We can hardly see how any Christian can read the work carefully without being much wiser, if not better, than at the commencement. We earnestly advise all our readers to procure this little work, read it prayerfully themselves, and circulate it among their friends. Price 12 1-2 cents. M. A. Dow, 107 Hanover Street.

QUERIES RELATIVE TO THE VALUE OF MISSIONS AND DIFFUSION OF THE GOSPEL.

Missions. From a general knowledge only of the religious belief of those who suppose that all things are nearly finished—and a re-organization of the globe we inhabit is necessarily about to be effected, permit me to ask your opinion of the value of foreign missions? Has the gospel yet been preached to all nations? In answering these questions, please to take into consideration the curious geographical circumstance that a portion of Central Africa, supposed to be nearly, if not quite equal in extent to the whole of Europe, is really unknown to civilization; unexplored, and its vast interior a problem—Still, from all that has been gathered in a long succession of ages, it is presumed to be densely inhabited, and untold millions may at this moment be in the occupancy of a land, about which, those living upon its borders, have not the remotest conception.

A desire to perplex you with a paradox, is no part of my purpose, even were I capable or sufficiently ingenious to accomplish such a feat. You may clear up an obscure subject, and perhaps enable me to comprehend more of that system advocated by yourself and very many worthy people, which is prodigiously startling to one who is looking to the period when the elements will burn with fervent heat, as being at a very remote period. S.

REMARKS.

If I understand S. his question amounts to this:—If Christ is soon to descend from heaven and destroy all earthly and ecclesiastical institutions, and make all things new, in the resurrection and consummation: then of what use are missions to the church and the world. It is supposed by S. if Christ is to come in a few years there will be no time to effect the object of the missionary enterprise, viz: *The conquest of the world.* On this hypothesis (of the speedy coming of Christ) we are asked our opinion of the value of Foreign Missions. We reply:

1. There is no promise to the church that she will convert the world by missionary effort: for the "wheat and the tares are to grow together till the harvest."

2. The church is required to proclaim the gospel in all the world; for a witness to all nations (*what nation has not had the offer of the gospel?*) and then the end was to come. Matt. xxiv. 14. At the end, instead of the nations being all converted, they

would be found as in the days of Noah. Matt. xxiv. 37—39. Here is no promise, or hope, whatever else may be effected by Missions, of the conversion of the world.

3. Missionary Institutions and Bible Societies, are effecting a great and glorious work. Within the last fifty years, they have been fulfilling the prophecies that relate to the "time of the end." Rev. x. 8—11. This little book is the gospel that has within the last fifty years been published before peoples, nations, and tongues, and kings." This was to be done in the closing up of the gospel dispensation.

Again: Daniel xii. 4. But thou, O Daniel, shut up the words, and seal the book: even to the time of the end: many shall run to and fro, and knowledge shall be increased. This, too, is fulfilled in the diffusion of the gospel by missionary enterprise. This was to be done "at the time of the end." It was not with a hope of the renovation of the race, but to save all who would turn to righteousness.

With these views, S. will see that I place the highest estimate on Missionary efforts, believing them to be the fulfillment of ancient prophecy, and one of the sure signs of the near approach of the Son of God, to cleanse the sanctuary, and glorify his people.

A QUESTION TO S.

Having briefly, but I hope satisfactorily answered your question, I now take the liberty to propound one or more to you.

Foreign Protestant Missions have been in operation about fifty years. They have made in this time 100,000 converts to the Christian faith, out of all nations among whom they have sent ministers; which consists of a population of six hundred millions!!! Now add to this the one hundred and thirty millions of papists that are to be converted also; (and, if you please, the untold millions in the interior of Africa, of which you speak) and you will have seven hundred and thirty millions (besides the untold millions) which are to be converted on the modern plan by missionary efforts.

Now I would enquire of S. (as he is something of a mathematician) if it has taken the church, with all her moral machinery in Foreign Missions FIFTY YEARS to convert ONE HUNDRED THOUSAND SOULS among the heathen, how long will it take to convert seven hundred and thirty millions?

If I am right in my calculations, it will take just three hundred and sixty five thousand years!!! If this theory of the conversion of the world, and the means by which it is to be effected be correct, then indeed we are to have a long period yet for labor and conquest.

Once more. Does the success of the church for the last eighteen centuries, warrant us in the hope that she will convert the world, even in 365,000 years? With these objections to the implied theory of S. I leave the subject for the present. H.

"AN ALARMING FACT." The following resolution contains an alarming fact indeed for those who are looking for the conversion of the world.

Resolved, That the alarming fact, that the increase of piety does not keep pace with the increase of population in our country, demands more earnest prayer and a more vigorous prosecution of the objects of the Home Mission Society.

If they cannot, with all their efforts, by their Home Missionary Societies "keep pace" with the

increase of population and the sins of this christian land, how are they to convert the heathen world? How?

The resolution was adopted by the American Baptist Home Missionary Society. And still they go on talking about the conversion of the world!

Mr. Meridith of the Southern Watchman, will be noticed in due season.

This number is sent to several Clergymen of different denominations, in connexion with a circular address, which we hope may meet their approbation. We shall esteem it a favor to hear from them soon on the subject.

Did you read that Dialogue on the last page?

CIRCULAR.

ADDRESS OF THE SECOND GENERAL CONFERENCE ON THE SECOND APPEARING OF OUR LORD JESUS CHRIST, CONVENED AT LOWELL, MASS. JUNE 15, 16 AND 17, 1841.

The Second General Conference on the Second Advent of the Lord Jesus Christ, unto all who love the Lord Jesus and his glorious kingdom, grace unto you, and peace from God the Father, and our Lord Jesus Christ.

BRETHREN, BELOVED. We think it meet, while the Bridgroom tarries, to stir up your pure minds by way of remembrance, knowing that yet a little while, and he that cometh will come, and will not tarry.

During the interval which has elapsed since our last meeting, we have witnessed much which has confirmed us in the truth of our convictions of the speedy coming of "the day of the Lord." And with this increasing conviction, we are also more deeply affected with our own, and the condition of the world. We deem it of the utmost importance, both for ourselves and others, that this solemn truth should have an awakening and practical influence, and lead us to that holiness of heart and life, without which we cannot see God. We cannot but believe, that with such views as we profess and cherish, there is a weight of responsibility resting on us which cannot be easily shaken off. The world, and it is but reasonable they should do so, will expect to find in us, fruit corresponding with our glorious anticipations. "Every man that hath this hope in him, purifieth himself even as he is pure," is the Scriptural axiom. A more just and simple rule by which to try the character of our hope of the coming glory of the Savior, cannot be desired or found. If our hope is sound, shall we not hate and flee from sin, love and practice holiness? Shall we not put off the old man with his deeds, which are corrupt, and put on the new man Christ Jesus, which, after God is created in righteousness and true holiness? If we do not this, must we not doubt the soundness of the hope we cherish? It must be so.

But in proportion as we become like Christ, we shall participate in his spirit. The same untiring love for a perishing world which actuated him while he sojourned on earth, will fire our bosoms and prompt us to put forth all our energies to snatch perishing men as brands out of the burning. Can it be possible that the spirit of Christ can be in us and we not be constrained, by that love, to seek the wandering souls of men? We think not. But what truth more powerful to awaken the slumbering, dying sinner, than that we must all soon stand before the judgment seat

of Christ? Therefore, knowing the terrors of the Lord, we should persuade men to be reconciled to God.

This truth, then, should be diligently plied, in season and out of season; nor should we ever give over this work of faith, and labor of love, until we receive an honorable discharge from the great householder. On those who embrace and cherish this doctrine, devolves the duty of sounding the midnight cry, nor can we perceive how such can stand acquitted in the great day, if they have neglected this duty. The harvest is indeed great, but the laborers are few. There is, therefore, the more need that those few should be diligent in their calling, and rest not until the work is done.

OUR WORK.

1. The work of personal consecration to God. Little or nothing can be done without this. But this point will not be attained nor maintained without labor and sacrifice. Religion must be first and uppermost with us, and take the precedence in all the duties of life. Watchfulness and prayer is the great secret of a holy life. The soul that is much with God in the closet, will show in their life the benefit of such a course. Such an one lives as in the presence of God, and finds no room for mirth, trifling or indolence. Maintain, then, first of all, and at the expense of all, an habitual spirit of prayer and watchfulness?

2. The work of personal conversation with others on religion, and especially on the near coming of our Lord Jesus Christ. But, says one, I have no talent for doing this, I do not sufficiently understand it myself to enter into it. Then there is the more need of applying yourself diligently to the study of it, until you can do something in that way. But it is not true that you have no talent for talking on this subject. There is no one who has sufficient light on the subject, to make up their own minds, but can tell, and point to the word of God for the truth of it, that the coming of the Lord draweth nigh. Let the testimony of the holy Scriptures but be applied, although it may be in ever so feeble a manner, if it be done in a right spirit, and from a heart overflowing with the love of Christ, and it will produce its effect.

3. We recommend the formation of Bible classes for the mutual study of this great question. It is the grand key to the right understanding of God's word. No system of Bible class instruction extant, can bear any comparison to this *subject*, for interest and instruction. Where there are no more than two, then, who feel an interest in the subject, they should commence the work without delay, and induce as many more to join them as possible.

4. Social meetings for prayer and exhortation have been established in several places since our former Conference, and have been found to be of special service in strengthening the faith of believers, and cheering on their way the lovers of the Lord Jesus Christ and his appearing. They should be held in every place where there are a sufficient number of believers to sustain them. They may be rendered of special service in promoting the spirituality of the lovers of the Savior.

5. We recommend the practice of questioning your ministers on the subject. Propose to them texts of Scripture for their explanation. They are set for the defence of the gospel, and have or should have the keys of knowledge, so as to be able to open to the people of their charge the word of God. "The priest's lips should keep knowledge." You have the right to expect and require of them a rational explanation of the

Bible. "But my minister tells me he does not understand the prophecies:—he cannot explain them," then he should be plied with questions until he will study them. For if he does not understand the prophetic Scriptures, he is but poorly qualified to maintain the divinity of the Bible against the attacks of infidels. Press them, therefore, with questions till they will examine the subject, and inform themselves. We know of no better way than this, to bring them to an examination of the points.

6. Another part of our work, and not an unimportant part either, is the circulation of Books. We have them, but to do good with them they must be circulated. Multitudes would read and be benefited if the works were put into their hands, who will not take the pains to procure a book themselves. Much has been done the past year by the circulation of books, but much more remains to be done. Where we have circulated one, heretofore, we must circulate hundreds the year to come. We say MUST. The silver and the gold is the Lord's, and if he has entrusted us with a share of it, it is not for us to hoard it up to canker and rust. But that we should use it as his stewards, not abusing it. How can we, with our profession, answer it either to God or man, to show ourselves greedy of vain-seeking after treasures on earth, or holding as with a death-like grasp upon what we have, when we shall so soon be called to give an account of our stewardship. The means, then, must be forthcoming, and the publications spread abroad. We would not be understood, by the above remarks, as recommending an entire abandonment of business, because we believe the coming of the Lord draweth nigh. Far from it. The command is as binding now as it ever was, to "be diligent in business, fervent in spirit, serving the Lord."

But we do recommend to all, to take heed lest their hearts be overcharged with the cares of this life. An undue anxiety about the world, and eagerness for worldly gain, is most disastrous to spirituality, and growth in grace. We say, then, (although we could not recommend such a course,) that an entire abandonment of worldly business would be ten thousand times preferable to being thus found overwhelmed with worldly cares and worldly riches. For "they that will be rich fall into a temptation, and snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." But there is no necessity of going to either extreme. Be diligent; but be sure to take time for religious duties and an entire preparation for the kingdom of heaven. "Remember Lot's wife."

7. There are some who feel themselves burdened because the church with which they are connected not only do not fall in with their views of the coming of the Savior, but actually oppose them on that ground. What shall we do? they ask; shall we remain with them or is it our duty to go somewhere else? We answer, it is impossible for us to give any general advice which will be appropriate in all cases. Circumstances will alter cases. But as a general rule we think it best for persons in such circumstances to abide where they are, and endeavor to do what they can to bring the church to a better mind. We have remarked it as a striking indication of the design of Providence on this point, that in nearly, if not quite every town, there is one or more who has embraced and advocated the doctrine of the advent near. And the same may be said of the churches. If God then, has raised up witnesses of this present

truth under these peculiar circumstances, we can but look upon it as being rather a duty to remain in the calling where the Providence of God seems to have placed them.

8. *The spirit with which we should labor and suffer.* That we shall meet with opposition, scorn, reproach, and many other things hard to be endured by nature, is to be expected. But we should never murmur nor be impatient under them. With gentleness and simplicity of heart we should endure all the hard speeches of men concerning us, and answer with the same spirit all their questions, however captious or caviling they may be; remembering that "a soft answer turneth away wrath." The beautiful lesson given by Paul to his son Timothy, is worthy to be engraved in letters of gold on the tablet of every heart. "The servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure may give them repentance to the acknowledgement of the truth; and they may recover themselves out of the snare of the devil, who are taken captive by him at his will." But a spirit of strife or peevishness, or resentment can never do it: it will only harden, instead of winning the subject of the rebuke. But only let a reply or a reproof come from a meek and quiet spirit, it will not be lost; no matter how pointed or sharp. Let us study, then, and cultivate the meekness and gentleness of Christ.

9. We also would say a word on a subject introduced in a resolution. The establishment of Second Advent Libraries. Let no town or village be destitute of one of these auxiliaries of our cause: and let it be free for all, who will take, read, and return, the books. No time should be lost in starting this enterprise; great good may, and will be the result. The Libraries will be put up and sent to any direction, by the publishing committee, for from five to ten or more dollars, according to order.

And now may the God of peace, which brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ our Lord.

JOSIAH LITCH, }
J. V. HIMES, } Committee.
WM. CLARK, }

THE SECOND GENERAL CONFERENCE ON CHRIST'S COMING, is now past, as will be seen by a sketch of its proceedings in the last number of this paper. Although, as stated in the meeting, out of sixteen congregations in the city of Lowell, only four could be notified of the meeting, as requested of their preachers, because, as supposed, of the unpopularity of the second advent at hand; and although the attendants from that city were, in consequence of it, comparatively few, the Conference was very well attended, and the Chapel well filled. It will be seen, by looking at the names and residences, that the representation from abroad was quite full, and much more so, than the first Conference on the subject last fall, in Boston.

Some were there from even 300 and 400 miles from Lowell. And while they were of the various names and order of Christians, scattered mostly in the U. S. of America, without any professed intentions of Christian union in the meeting, it was, indeed, for the three days of its continuance, a meeting of apparent entire Christian union.

It is true that the members of the Conference are not yet so happy as to think alike on all the particulars of Christ's second coming, yet they are so well agreed on the greatest and most awakening points of it, and upon religious subjects, as not to feel like smiting one another at all in such a meeting as that, where all would rather impress others, and be impressed themselves with the solemn considerations of being prepared to meet the Almighty King in his glory quickly. The prayer, and social Conference meetings of the three days, were held and well attended in the same chapel, from 8 to 10 o'clock A. M.—from half past 12 to 2, and from 6 to 8 P. M. In these meetings, while all seemingly had enough to say, and sometimes, several would rise together for speaking, and more than one actually commence in vocal prayer together, there was no need of calling to order, for all was orderly from beginning to end, one speaking at a time, and waiting for their turns. And thus it was, in the General Conference, sitting, usually from ten to twelve o'clock, A. M.—from two to four o'clock, and from eight to half past nine o'clock P. M. The chairman, indeed, had nothing to do in keeping order in the meetings. Neither was any committee of business or overtures appointed or needed. A constant sense of the Lord's very near coming in his eternal kingdom as seemingly felt and inculcated in all the communications of the meetings, was enough to banish therefrom all appearance of party strife and desires for gain or greatness in this world, and to make all love one another, who, in the presence of each other, were thus manifesting their love of the son expected appearing of the great God, and our Savior Jesus Christ.

The interest, comfort, union and depth of feeling manifested through the Conference, surpassed what we had ever witnessed at any of the General Conferences, Assemblies, or Ecclesiastical bodies of any one sect, or of the various sects when professedly met on the business of their Lord, and where his soon coming to reckon with his servants was kept out of sight on the occasion.

The celebration of the Lord's supper in showing "*his death till he come*," on the last afternoon, in such a manifest union of his disciples from many hitherto conflicting parties, was affecting, and especially so, on their hearing the public testimony we did, in favor of such free communion, from the conviction of the witness who, until of late, was conscientiously opposed to it.

The moneys raised and pledged on the occasion by the poor disciples expecting their Lord soon to return, for publications, &c. as seen in the proceedings, appears as a favorable sign of the sincerity of their faith now peculiar on the advent. And now will others of the same peculiar faith, who [save their time, &c. at home on the occasion, and have a pittance each of the Lord's goods, see to it immediately, that by what they thus save and otherwise, the one thousand dollars to be raised, be altogether so done? "If any man have this world's goods and seeth his brother have need, and shutteth up his bowels of compassion towards him, how dwelleth the love of God in him?" J.

LETTER FROM BRO. CALVIN FRENCH.

DEAR BRO. HIMES.—I am happy to inform you that my health and strength are improving. I commenced my third course of lectures (since our Conference at Lowell,) in this place yesterday,

and expect to close here on Sabbath evening next. The prospects here are favorable as the subject has not been brought before the people publicly. I hope to have a candid hearing, which if I do I have no doubt as to the results.

In Freetown I commenced on the 4th inst; an increasing interest was awakened on the subject and I trust seed was sown that will yet bear fruit. A number became subscribers to the "Signs of the Times," and furnished themselves with the publications on the second advent near. Calling at a store to inquire my way, and on presenting our publications, an individual said, "Why don't you give away your books, if you believe the world is coming to an end in 1843?" I replied, Sir, I will give you one if you are not able to buy. He refused the offer, but one present says "I have not the means to purchase a book." Sir, will you read one if I will give? "I will." I then gave him Litch's Address to the Clergy, and Miller's Lectures. The store keeper and another neighbor present then purchased Miller's Life and Views and said he might have the reading of that. I learnt that he was a pious man, out of health, obtaining aid to visit a physician. Let me here say to my brethren who have from the careful study of God's Word obtained good evidence that they shall witness the glorious appearing of our Savior in 1843, if they will entrust to my care a little of that, which so soon can do them no good, I will see that a faithful distribution is made, that the poor *saints* scattered abroad, and they are not a few, may have the privilege of reading on this subject.

I commenced my labors in Mattapoisett on the 11th inst.; had a kind reception by friends in that place, found many desirous to hear on the subject. The lectures were well attended and the results favorable; at our P. M. lecture on Friday when the opportunity was given for any to arise who had obtained good evidence from the Bible that Christ's second coming would take place in 1843. 12 arose, and some of them gave utterance to their joy in the belief. When all were invited to arise who believed the day was near, I should think more than half arose, though many of the brethren were absent on account of their daily calling who were firm believers in the time. At parting we heartily bade each other God speed.

I will endeavor to give you an account of my labors in this place at the close.

I remain, as ever, yours in the kingdom and patience of the Lord Jesus. C. F.

Wareham, July, 19, 1841.

FOREIGN NEWS.

TURKEY.

From the latest accounts it appears that France is resolved to make the various outbreaks in the Turkish provinces, subservient to the recovery of her influence in the East. In Syria her emissaries have been actively at work since the expulsion of Egyptian troops from that province; and it is notorious, at Athens, that the French Minister gives every encouragement to the King to countenance the revolt of the Candiotas. On the other hand, Russian agents are scouring the provinces of Bulgaria, Servia, Wallachia, Moldavia, and Anatolia, inciting the Greeks to implore the protection of the Imperial Head of their Church, the Czar Nicholas. On all sides Turkey is beset with dangers more serious than ever before menaced the continuance of her sway over any part of Europe.

CONDITION OF THE EAST.

POLITICS OF SYRIA. The present position of Syria is exceedingly important. Not only is that country the dividing line between the commerce of Europe and the rich dowsy of the East Indies, but it is evidently the ground on which the last hope of Moslem power is to stand or fall. A London correspondent of the Journal of Commerce says no one can understand the politics of Syria, without looking at the character and condition of the several religious sects, and their relations to the great powers of Europe.

The Mohammedans, the nominal masters of the country, are now under English influence. England is considered by them as having acted the leading part in the late "pacification" of the country. A dozen English officers were at the last previous dates, engaged in a military survey of the whole country, from Aleppo to Gaza; and there were other indications of a determination, on the part of the English, to retain their present ascendancy.

The Druses of Mount Lebanon, a warlike tribe of 70,000 souls, or thereabouts, who have hitherto been subject to the Maronites, now demand a prince of their own, under English protection. They have for some time shown a decided inclination to abandon their old religion, a compound of heathenism, Mohammedanism and Christianity, and to become Protestants; and multitudes of them have urgently and pertinaciously requested the American missionaries, at Beyrout, to receive them into their church. Only a small number, however, who were judged to be of suitable character, have been received.

Christians of the Greek church are numerous, and naturally look upon the Emperor of Russia, where that religion is established, as their protector. He has always shown himself ready to interfere in favor of the Greek Christians in the Ottoman empire, and is publicly recognized as the protector of their interests in the three principalities of Wallachia, Moldavia and Bulgaria. Russia, of course, will not wish to see Syria pass into the hands of Great Britain, and can easily excite opposition to such a measure among the Greek Christians of that country.

The Maronites of Mount Lebanon, who number half a million, and several less powerful sects, are Roman Catholics. France claims to be the protector of the Roman Catholic interests throughout that whole region. The French government must be especially jealous of English supremacy there, and may be expected to oppose it by any means in her power; and the Maronites, unwilling to lose their old authority over the Druses, will be more than willing to receive encouragement from France to make trouble. It is known that a strong reinforcement of Jesuit missionaries had arrived at Beyrout, professing to be abundantly provided with funds to counteract the Protestant influence in that quarter. The seeds of trouble, therefore, are thoroughly sown in Syria.—Mail.

"THE WISE TOOK OIL IN THEIR VESSELS WITH THEIR LAMPS."—Matt. xxv. 4.

It is worthy of remark, that the word rendered lamps, in this parable, does not mean what is thus conveyed to an ordinary English reader, whose mind is fixed on the instruments which give light in various circumstances; but that term properly signifies torches. If, however, on this declaration, a difficulty should arise as to the application of oil to such means of giving light, it may be renewed by referring to a custom in India.

When persons are about to travel by night through unfrequented places, in that country, where it is very important to keep up a light, they do not trust themselves, as in a town or station, to a lantern; but a man is hired, who carries in his right hand a kind of torch, having a large head of tow, or some similar substance; and in his left a vessel out of which he keeps occasionally pouring oil on the lighted tow. Thus a large flame is made, and one much stronger than that of the wick of a lamp. The blaze brightens the whole path, and is neither extinguished by the rain nor the wind.

A remembrance of this fact will prevent the misconception sometimes arising, that oil should be taken in the lamp, which consequently leads to a mis-quotation of the passage: on the contrary, we are to imitate the wise, who "took oil in their vessels with their lamps." The foolish virgins were content with the supply which the torch first received; they thought only of a temporary effect; they made no provision for circumstances which might very naturally happen; whereas, their prudent companions exercised forethought, and took a reserve of oil to feed the flame of their torches, when their former stock was exhausted.—S. S. Journal.

SIGNS OF THE TIMES.

BOSTON, AUG. 2, 1841.

A DIALOGUE WITH OUR SUBSCRIBERS.

Publisher. Brethren, will you have the goodness to give your attention a few moments, as subscribers to the "Signs of the Times?"

Subscriber. O yes. I am much interested in any thing that relates to that paper, I assure you.

Pub. Well, brethren, I am happy to see you, and I feel very grateful for your attention. I shall not be able to address you all under one head, for I perceive you differ somewhat in your characters.

Sub. How so? Are we not all subscribers? Do we not all take the paper? Do we not all read it with interest?

Pub. O yes, I presume so. But the difference lies in another matter altogether.

Sub. In what, pray? Do let us know.

Pub. If I make a distinction, you will think it *invidious*.

Sub. O no, we shall not, if it be a *proper* one.

Pub. Well, then, I will tell you. But in the first place I must, for convenience sake, number you. Then I shall make a division. Your whole number is about 1800. Out of this number there are 1000 that I must set off as *honest*, and *faithful* ones!

Delinquent Subscriber. How so? No invidious distinctions!

Pub. Well, wait, don't get angry. I was going to present to this *noble* and *honest* band of a thousand, my most hearty thanks for their *union of profession and practice*.

D. Sub. But do you mean to say that we don't *practice* what we *profess*, because we *have not paid* our subscriptions? Ah! *this is all a money making concern after all!*

Pub. Be calm, friends. I wish to be just. You cannot blame me for expressing my gratitude to the honest and faithful friends who have sustained me in my arduous work; by paying *duly* their honest debts.

D. Sub. But that is rather *hinging* upon us.

Pub. Who do you mean by US?

D. Sub. Why, you said that there were 1800 subscribers; and 1000 of them had *paid* their subscription; now there is, of course, 800 of US left.

Pub. Well you seem to be quite sensitive. I don't understand it. Have you paid your subscription this year?

D. Sub. Why no. I did not pay last year; and have not paid this, either!

Another Subscriber. I paid last year, but I haven't this year, yet. But I think I shall.

Another. Well I am about sick of this money business. I think it is all speculation. If you would *give* us the paper, why, it would show that you believed what you say about the end of the world!

Another. Well brethren, I am heartily sick of such conduct as this. Now I confess that I am a delinquent subscriber. I am ashamed of it. If I had been as anxious to do *right* in paying my subscription, as I have been to read that little paper called the "Signs of the Times," I should have *paid in advance* according to the terms. For you know how anxious we all are for the paper, and sometimes even go to the Post Office to get it before it arrives. And now, brethren, here we are 800 of US, all together; and we are finely exposed. It is no use to be provoked, for the editor is not to blame. He is constantly at work for us, and, as I happen to know, he gets nothing for his labor. He is also employing a printer, buying paper, and subjecting himself to liabilities for us, to the amount of \$150 per month, and his **ONLY DEPENDANCE** is on our subscriptions. Now I am informed that he has *no money* on hand, and is depending on us to pay our subscriptions to print the remainder of the volume. (At these remarks they all unite and say,) Well, *come to look at it*, really we ought to pay over. (So they ALL put their hands into their pockets.) There, Mr. Editor, is **YOUR \$800**. Go on.

Editor. Thank you gentlemen. The paper will be forthcoming.

Pub. We shall have a talk with our Agents, soon.

At the Second Advent Meeting in Boston, June 23, 1841, the following subscriptions and donations were made, for Reports and Libraries.

J. V. Himes,	pd 5,00	Miss Roberts,	50
W. Clark,	5,00	S. Hayden,	1,00
N. Billings,	3,00	Miss Haskell,	1,00
R. A. Edmunds,	1,00	Friend,	25,00
J. A. Hardy,	2,00	Miss Snell,	25
W. M. Prior,	2,50	W. Hoby, Jr.,	pd 4,00
C. Sacket,	50	D. Hoyt,	pd 1,00
P. Dickenson, (Pd.)	5,00	S. L. Tirrell,	pd 50
D. Price,	1,00	D. Carter,	pd 50
M. Stratton,	pd 2,00	Miss Jehonnet,	25
Miss Ellenwood,	pd 1,00	Mrs. Dashwood,	1,00
J. Bryant,	pd 1,00	J. Gilson, (Pd.)	50
Mrs. P. Dickinson,	1,00	W. Collier,	pd 2,00
A. Sumner,	50	J. Augustus,	10,00
S. Pelham,	pd 5,00		
S. Saville,	pd 1,00		98,00
Friends,	pd 12,00	Bro't from p. 64,	649,04
A. C. Gardner,	1,00		
M. Hardy,	pd 1,00		\$747,04

RECAPITULATION. Whole amount subscribed is 747,04. Whole amount paid, 235,54. Amount remaining unpaid, is 511,50.

WILLIAM CLARK, Treasurer.

DOINGS OF THE COMMITTEE OF PUBLICATION.

At a meeting of the Committee, July 15, 1841, Wm. Clark was chosen Treasurer. To whom subscriptions and donations may be paid, for Reports and Libraries, for general circulation. Subscriptions and donations may also be paid to

J. V. Himes, and Josiah Litch, when it is more convenient so to do; who will pay the same to the treasurer.

Voted, To appropriate, out of the donations already made, \$300 for the gratuitous circulation of second advent Publications. Plan of distribution will be given in the next number of this paper.

In view of the present demand for light on the subject of the advent near; and of the shortness of the time for the accomplishment of our work; it was, after due deliberation, thought best to employ a *general agent* to devote his whole time to *lecturing* on the subject. Bro. J. LITCH was appointed to this work. All that know him will be interested in this arrangement.

The Committee will depend upon the friends of the cause to supply the wants of their Agent, wherever he may work. "The laborer is worthy of his hire." Whatever is given will be accounted for by the Treasurer, and appropriated according to the direction of the donors.

The Committee do not know as the above arrangement will be approved by all; yet they can but hope that all will unite to aid them till our next Conference, when the brethren will make such arrangements as will most speedily accomplish the work before us.

In behalf of the Committee,

WM. CLARK.

☐ The person who sent us a two dollar bill on the Farmer's Bank, of Seneca Co. N. Y. can have it, if he will signify his wish. *It is worthless.*

☐ New edition of the Report is out—176 pages. \$15 per hundred.

☐ The Second Report will be out about the first of September next. Price 20 cents.

☐ Delinquent subscribers, in Boston, will pay the Carrier on the receipt of the 10th number, or before, if convenient. Remember it should have been paid several months since.

SONGS OF ZION. A small volume of the *Songs of Zion*, is in preparation and will be published soon; suited to the wants of second advent Conference meetings and Bible Classes. ☐ Any persons having appropriate Hymns which they would like to have inserted, will greatly oblige us by sending them to the editor of this paper without delay.

AGENTS FOR "SIGNS OF THE TIMES."

Massachusetts.

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 10.

BOSTON, AUG. 16, 1841.

WHOLE NO. 34.

SECOND COMING OF CHRIST.

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843, AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER V.

The three Last Trumpets and the Three Woes. Rise and Fall of the Turkish Empire.

We will now examine the ninth chapter of Revelations, and see what we learn by the last three trumpets, and the three woes. The 1st and 2d verses describe the Mahometan religion, which is represented as coming from the bottomless pit, and is compared to the smoke of a great furnace; "And the sun and the air were darkened by reason of the smoke of the pit." That is, the gospel and its doctrines, became dark in the minds of men; by reason of the Mahometan errors. "And there came out of the smoke Locusts upon the earth;" that is, there arose a nation out of the Mahometan nations, which should be a heavy judgment to the Roman government, here called "Earth," the locusts denoting the Ottoman or present Turkish power. This nation was first formed by the union of soldiers, or mercenaries, that had served in the armies of contending princes, and united under one leader Ottoman, composed of four different nations, as Saracens, Turks, Arabs, and Tartars, afterwards in this chapter called the four angels, or messengers of God, to punish the anti-christian beast. This power was first established in Bythnia, near, or on the head-waters of the Euphrates, in the year A. D. 1298, where it was confined, or made but little progress in subjecting the anti-christian kingdom, for five months, or 150 years, until it conquered Constantinople A. D. 1453, which ended the eastern empire. "And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men that have not the seal of God in their foreheads." It is a fact, here worthy of notice, that the Turks did not persecute the church of Christ, to that degree that the Romish church did; which gave rise to a saying among the eastern Christians, "That they would rather see the Turkish turban on the throne of Constantinople, than the Pope's tiara." By grass and green things, I understand the children of God; and by those men who have not the seal of God, I understand Papists. "And to them it was given that they should not kill them, but that they should be tormented five months;" which is 150 years, or 5 times 30, Daniel's mode of reckoning time, whom John has followed. From the 7th to the 11th verses inclusive, John has described the Turkish army, their manner of fighting, together with the qualities and name of their leader. "One woe is past; and behold there cometh two woes more hereafter." In A. D. 1448, these four angels were let loose, and the fifth trumpet, and the first woe is ended, and the sixth trumpet, and the second woe began.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel

which had the trumpet, Loose the four angels which are bound in the river Euphrates." By waters we are to understand people; see Rev. xvii. 15. By the river Euphrates, I therefore understand the same Turkish power, which power rose up in the countries bordering upon this river. The four angels, are the four different nations of which the Ottomans were composed. Their armies were let loose, or sent out as a scourge upon the earth, or anti-christian church, and with great propriety called angels let loose, because they had been bound not to kill, (not to destroy) but to torment them five months; but were now about to destroy the eastern empire. "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." That the time here given, must mean some definite time is very evident, or why has the prophet given so many different periods, and all combined, when one number would have answered for an indefinite period? For an hour, 15 days, and a day, one year, and a month, 30 years, and a year, 360 years; making in all 361 years 15 days; which added to A. D. 1248 * the year that the Turks sent out a large army to subdue Constantinople, will bring us down to 1839, when the sixth trumpet will cease to sound, and the second woe be completed. "And the number of the army of horsemen were two hundred thousand thousand; and I heard the number of them." This army is equivalent to the four angels, when they were let loose, and two hundred thousand thousand, is 200,000 twice told or repeated; making 400,000. This agrees with the history of the taking of Constantinople. "After a long siege Mahomet II took Constantinople in 1453," having an army of 400,000 and almost all of them horsemen. "And thus I saw the horses in the vision, and them that sat on them having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone." We are in this passage informed that their army would consist of horses principally, and their weapons of warfare would be fire-arms, guns and gunpowder being exactly described. And it is a well authenticated fact, that gunpowder was invented but a short time before the taking of Constantinople, cannon having been first used in the siege and capture of that place. See Dr. Gill, on this passage, who says, "that one cannon was used at the siege of Constantinople that employed 70 yoke of oxen to draw it."

The 18th and 19th verses are a further description of the mode of warfare. The 20th and 21st verses show on whom these plagues were sent, viz. those who "worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither could see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." This description applies exactly to the anti-christian church or papal Rome; for they worship the things mentioned

* Gibbon says 1449, which date Mr. Miller has since adopted.

in the above texts, they being also the men which were one third to be slain, under this trumpet and woe, for it is supposed that the Ottoman power conquered one third of the Roman government, when the eastern empire fell into their hands.

Then if this explanation be correct, the sixth trumpet will cease sounding in the year A. D. 1839, and the seventh trumpet will begin to sound. "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath delivered to his servants the prophets." "And the second woe is past: and behold the third woe cometh quickly." Rev. xi. 14, 15. "And the seventh angel sounded, and there were great voices in heaven saying, the kingdoms of this world have become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." The 16th and 17th verses represent the four and twenty elders worshipping God, and giving thanks, because he had taken to himself his great power, and had reigned. The 18th verse of the 11th chapter, describes what shall be done when the seventh trumpet shall begin to sound. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them who fear thy name, small and great, and shouldest destroy them that destroy the earth." The reader will now see that he is again brought down, when the seventh trumpet begins to sound, to the finishing of the mystery of God; to the fulfilment of all the prophecies; to the time when our Lord and his Christ should take the kingdom, and reign forever and ever; to the great day of his wrath; to the resurrection of the dead, their judgement, the rewards of the prophets, saints and all those who fear the name of the Lord, both small and great; and the final destruction of the wicked from the earth.

To be Continued.

LETTER FROM MR. MILLER.

His sickness—Notice of the Conference—Notice of S. of the Christian Herald.—Review of M. Meredith.

DEAR BRO. HIMES:—Your letter of June 10th has been received. My health has improved some for a few days past. I have not been able to write a line before this in five weeks; and even now I am in great pain. The swelling upon my knee has finally terminated in large sores; which are now healing up. I can truly say, that reflection on the near approach of the dear Savior has soothed the extreme anguish which my flesh has been made to suffer.

I rejoice to learn that you had a good Conference at Lowell; and that there were some choice spirits there, who were not ashamed of the cross of Christ. Why are our clergy so backward in owning the truth? There must be some fault somewhere. True, Brother S. says he has preached the second advent of Christ twenty years, and that it was at the door, not three years off. Is it so? What sleepy hearers

he must have had!! For three years since, it was not known that there was one person who believed in the manner, any more than in the time, in your vicinity. If this is true why do we not hear of him in the Conference? The manner of his coming, and the possibility that it may come immediately, like a thief upon us, would, if really believed, and so preached, wake up the slumbering virgins, I am sure. But if a man preaches one thing, and acts another, no one will believe what he saith. *I have thought, if it is true that brother S. has preached this doctrine, his hearers did not suppose him in earnest: for this doctrine meets with as much opposition as the time, from the clergy generally.* See what the N. C. Recorder and Watchman saith, "*It seems to us, nonsensical theory.*" What is a nonsensical theory? R. & W. answers. "*So that in a little more than two years from the present period, according to the aforesaid theory, The elements shall be melted with fervent heat,* The righteous, both living and dead, shall be caught up in the air,† The bodies of the wicked shall be burnt to ashes,‡ The day of gospel grace shall finally close—and the Messiah shall commence a personal reign on earth which is never to end.*" This is what the editor of the Recorder and Watchman calls a "nonsensical theory." What a watchman would such a man make? Every word proved by Bible. And what would the Recorder and Watchman say to this? Perhaps he would say, it was the time only he was ridiculing. Ask him when he was expecting these things would take place, and what would be his answer? Would he say he was expecting it every hour? No. Why? Because he ridicules the idea of a man's looking for it this year, or 1843. And just so with brother S. He is looking for it this year. Yet he thinks it wrong in Miller to look for it in 1843. Strange consistency this. I hope there is no hypocrisy in such a faith as is manifested thus.

But the Editor of the Recorder and Watchman, says he has been called upon repeatedly to give his views of the "Signs of the Times."

"Having been repeatedly called on of late to give our views of this print, and having learned, in the meantime, that our agent in South Carolina is zealously employed in its circulation, we have thought that it might not be amiss, perhaps, to state briefly what we know of the matter.

"The Signs of the Times is a small bi-weekly concern, devoted mainly to the propagation of the views of a certain Mr. Miller, of Massachusetts, respecting the Second Coming of Christ, and the end of the world. This Mr. Miller has discovered, it seems, by dint of calculation, that the Savior will appear personally on the earth—that the righteous dead shall be raised and judged—that the living wicked shall be destroyed—that the earth shall be "cleansed with fire," &c.,—and all this in the year 1843!! According to the first calculation of this unraveller of mysteries, it was announced that all the above wonderful events were to take place in 1841; but as that period began to come on without the necessary indications of the predicted consummation, it was ascertained that a figure had been missed in the aforesaid calculation, and that what had been announced for 1841, would take place in 1843!! So that in a little more than two years from the present period, according to the aforesaid theory, the elements shall be melted with fervent heat—the righteous, both living

and dead, shall be caught up into the air,—the bodies of the wicked shall be burned to ashes—the day of gospel grace shall finally close—and the Messiah shall commence a personal reign on earth which is never to end! And this is the theory, which it is the great end of the aforesaid Signs of the Times to propagate and support."

In this paragraph he has made but two false assertions, one is in saying "Mr. Miller of Massachusetts," which is not true, and shows how little he has read the paper, he has so solemnly been called upon to review. And ought to teach our southern brethren what a poor Watchman they have employed. The next is, "According to the first calculation of this unraveller of mysteries, it was announced that all the above wonderful events were to take place in 1841." This assertion is equally untrue, and upon this false hypothesis he has built all his antipathies against the Signs of the Times.

"We shall of course make no attempt to refute this, as it seems to us, nonsensical theory. That Mr. Miller has been made wise above all the rest of mankind, and that he has discovered what it was plainly the design of the Creator should not be known until disclosed by "the fullness of time," we shall believe when we see the proof. But for this end we must have something somewhat more conclusive than a few arbitrary calculations, founded on a few arbitrary rules of prophetic interpretation. To speak plainly, we think Mr. Miller and his patrons ought to have more sense than to hope to impose such nonsense on the present generation; and better employment than to try to fill the land with new occasion for agitation, discord and fanaticism. Our good opinion of the propagators of this new fangled scheme, has not been materially heightened by hearing of the lame contrivance for shifting the grand result from 1841 to 1843. On the same principle we may expect to hear soon of some other *miss of a figure* which will protract the catastrophe to '45 or '47."

In this paragraph the editor shows his want of reading, and a knowledge of the Bible. What has Mr. Miller done more than every writer on prophecy, or commentator on the Bible that we have any knowledge of? He has fixed the time for the end of the world. Very well, so did Gill, Henry, Newton, Faber, Scott, Clark, and the compilers of the Cottage Bible, Comprehensive Commentary, &c. I would advise the editor to read and understand men and things a little better, before he sets himself up to be a reviewer of any periodical. Again, he makes another assertion which is equally untrue. "That Mr. Miller has been made wise above all the rest of mankind." Scores of writers and preachers have come to the same conclusions that never heard of Mr. Miller, some in every Christian nation on our globe.

"There is something worse in all this, however, than the mere waste of time. It does positive mischief, by creating an impression among men, that the Scriptures are unworthy of general confidence. Mr. Miller is not the first man who has made such calculations and such announcements. Various periods have been fixed on for the end of the world. The progress of time has indeed demonstrated the folly and presumption of those thus arrogating to themselves superior intelligence; but never without a loss of credit, to a greater or less degree, on the part of the sacred writings. Men are ever ready to take occasion for unbelief. If one man may be so grossly deceived, touching matters of revela-

tion, they are apt to say, who can tell but all may be deceived? And if men can be mistaken with regard to so important a point as the time of the coming of the Son of God, and the end of the world, what certainty can there be that such an event will take place at any time?"

In this passage he again shows his ignorance of men, and of the effects of Mr. Miller's preaching. If his argument was sound, there never could be any preaching, until men could be so perfect as not to be grossly deceived. Does he not know that men disagree on almost every point in theology? All cannot be right, and if men can be mistaken on so important a point as the word of God, what certainty can there be that there is any word of God? Poor logic this. Let me tell you, Mr. Editor, "The children of this world are wiser," than our editor at any rate. No one will ever use an argument so silly—"If one man can be deceived, who can tell but all may be deceived?" Sure enough, who can tell? What an all powerful question? Why, Sir, if I believed in nullification I should think the whole word of God was nullified by this question. Who dare preach or believe any thing after this? Alas, poor frail man.

"And this is not all. Men are ever ready to grasp at the shadow, and let go the substance. Speculations, especially when such come recommended by the charms of novelty, are apt to usurp the place of the more substantial though more common place lessons of truth. And it is even wonderful to see how such speculations often times involving the grossest absurdities, will engross the attention, and captivate the imaginations of men. Without going further back, we may mention, as examples of this, the delusion of the infatuated followers of Matthews, a few years ago in the city of New York, and the present surprising increase and prosperity of the Mormons in the West. Whatever has a tendency thus to captivate the minds of men, and to fill them with the idle speculations of theorists and enthusiasts, to the exclusion of the weightier matters of reason and religion, must, in our opinion, do harm."

If the editor, in this paragraph, meant to apply his remarks to the writings of Mr. Miller or others in the Signs of the Times, on the second coming of Christ, we ask him to come out boldly and confute our theory by Bible, or take to himself the passage in 2 Peter iii. 3—5. Matt. xxiv. 48—51.

"Besides, this is emphatically an age of innovation, division, and partisan strife. It is true, we have not so much of this at the South, as they have at the North. We have here neither Abolitionists, nor Anti-governmentists, nor Mormons, nor Millerites, at least so far as we know; and we certainly want none of either. It is, therefore, our impression, that we cannot be greatly indebted to those who may labor to propagate any of these new fangled systems or theories among us."

True, Mr. Editor, you have not so much liberty of thinking, or of acting, in the South as we have in the North. And there are good reasons why it is so. Here every man can set under his own vine and fig-tree, and none to molest or make him afraid. There, he is under the proscription of the 'lords over God's heritage' as it is evident in the case of our editor and his agent. If our editor is satisfied with his ignorance of our theories in the North, it is my impression that if he had been a man of good manners, he would have treated the subject with more candor, and not have stated false facts, and

* 2 Peter iii. 10. † 1 Thess. iv. 15—18. ‡ Malachi iv. 1—3. § Daniel vii. 14, 27. Rev. v. 10. xxii. 1—5.

then made his sarcastic and foolish remarks. If this editor is a sample of southern piety, or even gentility, I must confess I have been deceived in the character of our baptist brethren in the South.

"After having said this much, however, we are entirely willing that the aforesaid Signs of the Times should stand on its own merits. We enter no proscription against it. If our people shall consider it worthy of their patronage let them support and circulate it. But it is no part of our arrangements that any agent of ours, and especially such as may be in our exclusive employ, shall be occupied in its circulation."

"We enter no proscription against it." How merciful, how kind! What, spare us after all—this little "bi-weekly concern," is not proscribed: gracious man, we thank thee. What benevolence? Who can doubt the magnanimity of the Editor of the RALEIGH N. C. RECORDER and WATCHMAN now? "Enter no proscription." What think you now, ye brethren of the North? Here is mercy in abundance. Why looked you upon us as devoted to destruction, by a bull from the vatican of Raleigh N. C. We are spared—we are spared—"no proscription." Wonder if he will spare his agent, poor man! Oh be merciful to him, kind Sir, he may yet teach you the way of the Lord more perfectly.

THEORY OF TYPES, No. 4.

Harmony of Church Chronology.—Continued.

Brother Himes—According to my theory, the consummation, or resurrection of saints, must be in the year 1846, answering to A. M. 5957, which lacks 43 years of 6000. In other words, there must be 6000 years from an era 43 years before Adam to the year 1846. The main object of the present number, will be, to offer some of the principal arguments in support of the position, that from the beginning of the creation of the world to the creation of Adam, there must have been 43 years. In pursuance of this object, I shall have recourse, partly to the doctrine of types, partly to the harmony of Chronology, and partly to arguments drawn from other sources.

Of these 43 years, 42 can certainly be obtained, analogically; that is, by supposing each of the six days of creation to have been 7 years, and by assuming, in agreement with Scripture, that Adam was created at the end of the sixth day. It has been the opinion of many theologians and philosophers, that the seven days of the week of creation might have been years, or even hundreds or thousands of years. The week of days can as easily be deduced from the Jubilee, or 7 sabbatisms, of 7 years each, as the 7 sabbatisms can be deduced from the week of days. For there is no more difficulty in deriving the week of seven years from the week of seven times seven years, or in deriving the week of 7 days from the week of seven years, than there is in the contrary process. If "one day with the Lord is as a thousand years," one day with the Lord may be also as seven years. In the 70 weeks of Daniel, every day was a year; and in the Jubilee of 49 years, seven years were a day.

In order, however, to complete the 43 years, one year must be added to the 42. And here it may be remarked, that this one year, during which, by hypothesis, "the Spirit of God moved upon the face of the waters," may correspond to the period of divine conception; concerning which it was said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." But, accord-

ing to my theory, the beginning of the 6 days' work of creation was a type of the beginning of the second temple. For, between these two events there were 49 generations of years. And as the Jews began to build the second temple about eleven months, or almost 1 year after the proclamation of Cyrus, B. C. 537; and as, according to this doctrine of types, every generation, from the time of this proclamation to the birth of Christ, was about 48, or was almost 50 years; it follows, that this almost one year, both in its duration, and as a preparation for building the temple, was the anti-type of the one year before the beginning of the six days. This one year might therefore have been the period "when the morning stars sang together, and all the sons of God shouted for joy." The argument from the doctrine of types will be further developed in my selection of calculated anti-types.

My next argument is drawn from the harmony of chronology. In order to complete this argument, I have, with much labor, examined the links, or all the divisions, of about 500 chains or periods, extending from one leading event to another, in the ancient, the Jewish, and the christian churches. And the result is found to be, that there is indeed a chronological harmony. Let it be understood, that by a *chronological harmony*, I mean an harmony consisting in the relatively frequent occurrence of certain numbers, as links of chains, connecting the most important events. For example—I consider the number 7 to be harmonic; because, among other reasons, so many more of the above chains or periods are multiples of 7, than are multiples of 6 or 8. It is an obvious, and a striking evidence of a chronological harmony, that the period of 40 years is found so often in the Scriptures; and that more than half the ages of the 21 patriarchs from Adam to Isaac inclusive, are multiples of the number 5. If it was not by mere chance, that Saul, David, and Solomon—three kings in immediate succession—reigned each of them 40 years; why should there not be other harmonious periods? (a) Granting the reality of a chronological harmony, our natural expectation would be, to find it constituted, at least in part, by the number 7, on account of its frequent occurrence in the Scriptures; and especially, by reason of its occurring in the week of days, the week of years, the Jubilee, and the week of creation. And this expectation is discovered, by trial, to be well founded. Admitting, likewise, the number to be harmonic—in other words, supposing it not owing to chance, that so many periods are multiples of 7; analogy would lead us to conclude, that there must be other harmonic numbers—such, especially, as 4—2,—49, and 50. Accordingly, these three other numbers, with several more—of which I shall here notice, in particular, none but the number 43—are found to be indeed harmonic.

In order to prove that 7, 4, 2, 43, 49 and 50, are actually harmonic numbers, I have examined the links of 290 chains, connecting leading events and eras in the churches, from an epoch 43 years before Adam, to the birth of Christ. The following are these events and eras, and their dates:

The three first eras are those of the creation of Adam, and the beginning of the 42 and 43 years before that event.

(a) It may be observed, however, that a majority of the events connected by periods which are multiples of 40, are apparently of minor importance.

Supposed end of the week of creation, A. M.	7
Birth of Seth,	130
Translation of Enoch,	987
Beginning of the flood,	1656
End of the flood,	1657
Birth of Nahor, (b)	1849
Calling of Abram,	2082
Birth of Isaac,	2107
Exodus,	2512
Erection of the Tabernacle,	2513
Entering into Canaan,	2552
Beginning of Solomon's Temple,	3100
Completion of Solomon's Temple,	3108
Beginning of Babylonish captivity,	3505
Proclamation for building the 2d Temple,	3575
Beginning of Daniel's 70 weeks,	3654
Birth of Christ,	4107

The period between every two eras in the above list, I consider to be a chain, connecting those two eras; so that the whole number of chains is 190.

The number 7 forms the links of 42 of these chains. In other words, 42 of the 190 chains are multiples of 7, or divisible by 7, without a remainder; and this proves the number 7 to be truly harmonic. For as the 7th part of this 190 is but 27; it follows, that, according to the doctrine of chances—were there no chronological harmony,—the number 7 would form the links of only about 27, instead of 42 of these chains.

Of the 190 chains, 90 are multiples of 2: 58 are multiples of 3; 39, of 4; 50, of 5; 28, of 6; 42, of 7; 20, of 8; 18, of 9; 24, of 10; 11, of 11; 12, of 12; 13, of 9; and 24 chains are multiples of 14.

As the 43d part of 190 is between 4 and 5; were there no chronological harmony, the number 43 might be expected to compose the links of only about 4 or 5 chains. But this number 43 is proved to be harmonic, by in fact composing the links of as many as 11 different chains, all of which are multiples of 43.

The numbers 42, 49, and 59, must likewise be harmonic. For 10 chains are multiples of 42; 6 are multiples of 49; and 12 are multiples of 50.

Of the 190 chains, 3 are multiples of 36; 6, of 37; 2, of 38; 5, of 39; 4, of 40; 3, of 41; 10, of 42; 11, of 43; 4, of 44; 4, of 45; 3, of 46; 2, of 47; 2, of 48; 6, of 49; and 12 are multiples of 50.

Some of my readers will, perhaps, attribute this apparent harmony, or this frequent recurrence of the numbers 7, 42, 43, 49, and 50 to my own hypothetical dates, or periods. In reply to such an objection, I have only room to say, that I am satisfied, from examination, that after all reasonable abatement, on account of these hypothetical dates and periods;—not less than 38 chains would be multiples of 7; 10, of 42; 9, of 43; 4, of 49; and not less than 9 would be multiples of 50: so that the numbers 7, 42, 43, and 50, would still be strikingly harmonic. The harmony which would remain after this abatement, is therefore a strong argument in favor of the correctness of these hypothetical dates and periods; which, in proportion as they are *actually* correct, can require no abatement in the harmony whatever.

(b) This and the five next following events in the list, I have placed one year further back, than is usually done by chronologers, computing from the end of the flood. In the language of Scripture, Arphaxad was born "two years after the flood." May not this mean two years after the beginning of the flood? Did not the Grecians date from the beginning of the flood of Deucalion?

Having thus proved, that there is a chronological harmony, the chief question is—how can this harmony be rendered available, for determining, with greater certainty the time of the birth of Christ, and the dates of some of the most important events, happening before the christian era? I answer,

1. One proof, as already intimated, that the dates of these events are correctly assigned in my chronology, is, that *according* to this chronology, so many of the periods are multiples of 7, 42, 43, 49, and 50. And here, in support of my position, that there were, in fact, 43 years before Adam, it is worthy of special notice, that the numbers 7, 42, 43, 49, and 50, are not only all of them harmonic, but are all of them naturally derived from the 50 years between the beginning of creation and the end of the seventh day. Thus: the 7th day of the week of creation was 7 years; the 6 days of creation were 42 years; previous to Adam, there were 43 years; the 7 days of the week of creation were 49 years; and the sum of the 43 years, and the 7 years of the 7th day, is 50 years. (c) But as further evidence, that in the different chains which are multiples of 43, this link must be derived from 43 years previous to Adam; I shall show, in my next communication—in which I shall exhibit some results of an examination of 285 chains, connecting leading events in the christian church—that in such of these chains as are multiples of the number 37, which is found to be strikingly harmonic—this link, or 37 years is naturally derived from the period of our Savior's life, or 37 years, *previous* to his death.

2. I conceive, that in general, the dates of leading events and eras can be determined with still more certainty, by the meeting together of two, three, or more harmonious chains, in the same point of time. This concurrence of chains may be exemplified as follows:

The birth of Isaac, instead of A. M. "2108," must have been A. M. 2107; because, allowing this to have been the case, there must not only have been 43 times 49 years from the creation of Adam to the birth of Isaac, and 43 times 50 years between his birth and an era 43 years before Adam—but from the end of the flood to the birth of Isaac, there must have been 9 times 50 years. Again, the birth of Christ—which, independently of any chronological harmony, may be shown to have been, at least probably, *about* A. M. 4107—must have been A. M. 4107; because, admitting this to have been the fact, our Savior must have been born 2000 [or 40 times 50] years later than Isaac—49 times 50 years after the end of the flood—57 times 43 years after the beginning of the flood—and 3 times 37 times 37 years from the creation of Adam. Lastly, I would invite the special attention of the reader to the circumstance, that by a similar argument we can establish my three hypothetical eras, respectively coinciding with the beginning of the 43 years, and the beginning and the end of the week of creation. This I have, in fact, already done, in my published article on the Jubilees and Sabbatical years; from which communication it appears, that there are 5 chains meeting in the first of these three eras—(d) 3 meeting in the second—(e) and 5, in the third.

(c) By omitting the 7th year of each of the 6 days the harmonic number 37 can be derived, though perhaps less naturally, from the 43 years.

(d) A chain of 44 times 43 years may be added to these 5.

(e) A chain of 4 times 43 years may be added to these 3.

Of the present argument, the following is the amount;—that this meeting of two, three, or more chains, whose links are evidently harmonic numbers, cannot be the result of chance; or that two, three, or more of such chains, would be very unlikely to meet each other in a merely imaginary, or falsely dated era.

After my next, or concluding number on chronology, it is my intention to offer a selection of calculated anti-types, which will probably occupy not less than two numbers more.

Yours for the truth,

E. B. K.

NOTE. Since the above article was written, I have concluded to date the beginning of the Babylonish captivity, "B. C. 607," instead of "B. C. 606;" and, consequently, to date the proclamation of Cyrus, (at the end of the captivity,) B. C. 537, instead of "B. C. 536." By this alteration of dates, there will be—as in one of Mr. Miller's chronological tables—49 times 50 years from the beginning of the Babylonish captivity, to the second coming of Christ in 1843; also, there will be 13 times 49 years from the beginning of the Babylonish captivity to the first coming of Christ, A. D. 30: and in addition to brother Miller's 49 times 50 years, I shall still have 49 times 50 years from the end of the flood to the birth of Christ. I have concluded, likewise, to add another leading era to those connected by the 190 chains: viz. the prophetic era at which Jerusalem was finished, "B. C. 457."

In consequence of these alterations, I have now 210, instead of 190 chains. And of these 210 chains or periods, 52 are multiples of 7; 13, of 42; 10 or 11, of 43; 7, of 49; and 13 are multiples of 50.

Yours in the hope of the gospel,

E. B. K.

FUNDAMENTAL DOCTRINE.

WHAT IS NECESSARY IN ORDER TO MEET THE LORD IN PEACE?

I.—Luke xxi. 36, instructs the believer in Jesus to

1. Watch and
 2. Pray always:
- That ye may be
- (1) accounted worthy to escape, and to
 - (2) Stand before the Son of Man.

II. 1 Thess. iii. 12, 13.

1. The Lord make you to increase and abound in love,
- (1) one toward another, and
- (2) toward all men.

To the end he may

2. Stablish your hearts unblamable in holiness.

III. 1 Thess. v. 16—23.

1. Rejoice evermore.
2. Pray without ceasing.
3. In every thing give thanks.
4. Quench not the Spirit.
5. Despise not prophesyings.
6. Prove all things.
7. Hold fast that which is good.
8. Abstain from all appearances of evil.

To the end ye be

- (1) Sanctified wholly, and your whole
- (a) Spirit, and
- (b) Soul, and
- (c) Body, be

- (2) Preserved blameless unto the coming of our Lord Jesus Christ.

IV. Titus ii. 11—13.

1. The grace of God which
 - (1) bringeth salvation to all men
 - (2) hath appeared:
- Teaching us that, denying
- (1) ungodliness, and
 - (2) worldly lusts, we should

3. Live

- (1) soberly,
- (2) righteously, and
- (3) godly, in the present world,
4. Looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ.

V. 1 John ii. 28, 29; iii. 1—3.

1. Abide in Christ; that, when he shall appear we may have
- (1) Confidence, and
- (2) Not be ashamed before him.
2. Every one that doeth righteousness is born of him.
3. Behold what manner of love in being called sons of God.
4. The world knoweth us not.
5. Now the sons of God
6. Not appearing what we shall be.
7. But knowing that when he shall appear, we shall be
- (1) like him, and
- (2) see him as he is.
8. Every man that hath this hope in him purifieth himself even as he is pure.

VI. 2 Peter iii. 10—14

1. Seeing all these things shall be dissolved, what manner of persons ought ye to be
- (1) In all holy conversation and
- (2) Godliness.
2. Looking for, and hasting unto the coming of the day of God.
3. Looking according to the promise of God, for new heavens and a new earth.
4. Seeing ye look for such things, be diligent, that ye may be
- (1) found of him in peace
- (2) without spot, and
- (3) blameless.

IDOLATRY OF POPEY.

At the late anniversary of the British "Reformation" Society, the Report stated that in one place the committee record the names of nine individuals rescued from the Papacy and brought to Jesus; in another, two; in another, six; and stated the case of a French lady who renounced Popery, after reading their report of a sermon preached for the Society last year.

In the proceedings of this Society one of the speakers made a powerful exposure of the corruptions of the Church of Rome, drawing from Cardinal Bonaventura's Psalter an appalling picture of the idolatry of that fallen church, and showing how, in that celebrated work of this canonized saint, in every instance throughout the Book of Psalms, the name of God had been expunged, and that of Mary substituted for it. And this work was not obsolete, for the tenth edition of a book of devotion, printed at Rome only four years ago, contained thirty of these identical Psalms translated into Italian, and sold and circulated at Rome for the use of the Roman Catholics.

Rev. E. Bickersteth, in the course of his speech, said that he had the most perfect conviction that Popery was the predicted apostacy, and that the Pope was "the Man of Sin," and that he was no true churchman who denied that the Pope was the anti-christ of Scripture. Ridley had asserted the same conviction before he died, and he (Mr. B.) did not wonder at the Papists denouncing, as they did, and depreciating our Reformers and our Latimers, and rejecting our Homilies, in which the name of anti-christ is al-

so given to the Pope. He did not say that Popery might not for a time put on the mask—Judas did the same; but at last he unmasked himself, and appeared in all his natural deformity, and sold his master for what he considered an adequate bribe; and he had no doubt whatever that Popery would eventually appear openly as anti-christ, when they would see the Lord in the fulness of his glory destroy him, and put him down. Again, the open idolatry of Rome showed that they ought to sympathize with the truth. They saw Romanism bow down before an image with open idolatry; and if the beloved monarch of these realms was obliged in her coronation oath, to call Popery idolatry, why, you would ask, should they mince the matter? He would call Popery, then, an idolatrous creed.—N. Y. Obs.

SIGNS OF THE TIMES.

BOSTON, AUG. 16, 1841.

THE KINGDOM OF GOD.

This phrase has been so variously interpreted by modern commentators and theologians, that it is at present completely enveloped in thick darkness, in the minds of the great mass of the community. We are sometimes told it means one thing, sometimes another, but yet there are scarcely two places where it occurs that have a uniform interpretation. Sometimes it is said to mean the spiritual reign of Christ in the believer's heart: again, that it is the gospel dispensation beginning with John the Baptist, or the day of Pentecost; or yet, that it means a thousand years of the universal spiritual reign of Christ on earth, for a thousand years, before his final coming. And, finally, we are told, it is the kingdom of God's glory in heaven where saints and angels behold his face and do his pleasure.

But it can hardly be possible that a term on which the inspired penmen have been accustomed to lay so much stress, can admit of such a variety of signification; it must have a determinate and uniform meaning. But is there any means by which the true import of the term can be learned, or any rule by which it may be uniformly interpreted in accordance with that import? This we will attempt to establish.

1. The true import of the term "Kingdom of God."

Luke ix. 27 and onward. "But I tell you of a truth there be some standing here which shall not taste of death until they see the kingdom of God." This promise is perfectly clear and strong; and if Christ's promise was fulfilled it took place even so. But when did it take place? The Evangelist goes on to tell us, "about eight days after these sayings, Jesus took Peter, John and James, and went up into a mountain to pray; and as he prayed the fashion of his countenance was changed, and his raiment was white and glistening." This was an exhibition of the King in his beauty and glory. He had put on his robes of glory and immortality, for the occasion to present to the three witnesses a sight of it, nor can he ever be more glorious than then.

But in a kingdom, there is not only a king, but there must be subjects also. So here, "there appeared" with the glorious king, "two men, which were Moses and Elias," not in their mortal bodies, but they "appeared in GLORY," like their glorified king, as will all the saints at the appearing of

Christ. Moses was from the dead, the representative of those who sleep in Jesus, and shall at the voice of the arch-angel come forth and put on immortality and glory. The other was Elias, who never tasted death, but was borne away from a world of sin, in a chariot of fire and a whirlwind to the Paradise of God: the representative of those who shall not sleep, but be changed in the twinkling of an eye, at the appearing of Christ, and be caught up with the risen saints to meet the Lord in the air, and so shall they ever be with the Lord. Such, then, are to be the subjects of the kingdom of God, glorified saints, both dead and living, when Christ appears in glory.

A kingdom also implies a place of state or pomp, and splendor as the abode of the king and his nobles, and especially where he holds his court. So on this occasion, "a bright cloud overshadowed them, and they feared as they entered into the cloud." This cloud, Peter informs us, 2 Epis. 1st chapter, was "excellent glory," "heaven" In this cloud of excellent glory, the whole company were enveloped.

Again the King was honored; "For he received from God the Father honor and glory when there came such a voice to him from the excellent glory, this is my beloved Son in whom I am well pleased."

Finally; Peter testifies, "We were eye-witnesses of his MAJESTY." Majesty pertains to kings and kingly authority and glory.

This exhibition of the kingdom of God promised by Christ to some of his disciples before death, was not fulfilled on the day of Pentecost, nor yet at the destruction of Jerusalem; it was neither the kingdom of Christ in the believer's heart, nor yet the gospel dispensation in whole, or in part, but Christ's glorified reign over his saints, "at his appearing and his kingdom."

If we ever mean to inherit this kingdom we must be converted and become as little children, or we can in no case enter into that kingdom. Let men lay this to heart, and try their hopes and examine their foundation on which they build. Without holiness, no man shall see the Lord.

The subject will be continued in our next.

WILL THE DOCTRINE OF THE KINGDOM OF GOD AT HAND BE GENERALLY BELIEVED BEFORE IT COMES?

This question is often asked. The Bible seems to teach that the servants of God will understand it; but that the world will not. "None of the wicked shall understand, but the wise shall understand." Daniel xii.

But according to our Lord's teaching, only one half of the virgins, professed children of God, will be of that character, "Wise." The fate of the foolish is dreadful: when they at last awake and go to buy oil, the Lord comes, they that are ready go in, and the door is shut. Then the foolish virgins knock in vain for admittance.

It will not meet the case to say, although I do not trouble myself about Christ's return, yet I mean to be ready whenever he does come. How shall we determine whether we are of that character, who will go in except by scripture rules? The wise only will go in. But the Bible declares absolutely, "THE WISE SHALL UNDERSTAND." Without understanding, then, what certainty can we have that we are or shall be ready? Reader, search the scriptures, for they testify of these things. Trim your lamp and supply yourself with oil. Watch,

that when he cometh you may open to him immediately.

PRAYER. We fear there is altogether a lack in this duty. "Watch ye and pray always, that ye may be accounted worthy to escape all these things, & stand before the Son of man." But who lays this injunction of the Savior to heart as they should? What a small proportion of the professed children of God come up to this duty in the spirit of this direction! Instead of an habitual spirit of watchfulness, how much worldly-mindedness fills the church! What eagerness for worldly glory and sensual enjoyments! The mind suffered to rove and light on every subject but the near coming of Christ to judgment. And where is that holy breathing out of the same to God which the Scriptures enjoin so often and earnestly, and which is so necessary to the maintaining vital godliness in the soul. And yet what duty so delightful and refreshing as communion with God. O Christian, pray, PRAY, PRAY. Like Jacob, wrestle with God and you shall prevail and be called "Israel."

"THE EXCITING SUBJECT!!" This is the caption of an article by Eld. Elijah Shaw, (senior editor of the Christian Herald) contained in the Herald of Aug. 5. Several articles have preceded it on the same "exciting subject;" and we understand several more are to be inflicted. We merely advertise the fact now, for the purpose of saying to the readers of the "Signs of the Times," that they will be made acquainted in due time with the results of Bro. Shaw's excitement, arising from the progress of the doctrine of the near approach of the second advent of our Lord Jesus Christ. We are glad that he has at length come out with his real sentiments. They are nothing new to us.

45 YEARS AGO. AN OLD WORK, ON THE ADVENT NEAR; by Joshua Spaulding, Salem. We became acquainted with this work two years since; and some time since resolved to publish it as soon as a perfect copy could be obtained. Through the kindness of a friend, we have now obtained one, and shall put it to press forthwith. It cannot fail to produce an awakening influence among the slumbering virgins.

Our friend who procured the copy, by request, gives the following notice from a hasty perusal; which we think very just.

"LECTURES"—On the "coming and kingdom of Christ. By Joshua Spaulding, minister of the Gospel at the Tabernacle in Salem, Mass. printed Salem. 1796."

This book, though 45 years old, and the very thing I have desired to see for several years, has now for the first time, just fallen into my hands for a perusal. Of course, I have read it through at once, and almost without intermission or taking my eyes from the page, though they were debilitated and poorly able to serve me so long, without a recess. I found it uncommonly edifying and instructive, rational and exceedingly Scriptural on the several particulars of the subject brought under discussion, viz. 1. "The coming of Christ. 2. Last Trumpet. 3. First Resurrection. 4. Battle of the great day. 5. Kingdom of Christ. 6. Restitution of all things. 7. New heavens and new earth. 8. New Jerusalem. 9. Gog and Magog."

The writer proves most clearly, by very many of the Old and New Testament parallel

prophecies, that these several momentous events are yet future, and to be witnessed together (except the last,) when the "*Lord himself shall descend from heaven*" to earth with his whole kingdom, or "*Jerusalem which is above*," at the consummation, or end of the world. Without setting a time, he considers all these things to be actually "*at hand*;" and proves them to be quite too near to admit of any millennium, or "*spiritual*" reign of Christ on earth a thousand years, in this old world first.

Though his theory includes the removal of the natural Jews to Palestine before Christ's coming; and also the resurrection and judgment of the wicked or "*Gog and Magog*," a thousand years after that of the righteous, which is different from my own understanding of these points; the discrepancy as he handles it, appears of minor importance, and not to be seriously controverted. It is said by those yet alive, who personally knew this author, who has long rested from his labors, that he was eminently spiritual, in a daily life of "*all holy conversation and godliness*," corresponding with his faithful preaching of "*Jesus and the resurrection*" "*at hand*."

Having providentially just found another copy of this book, apparently overlooked in the "*gross darkness*" of near half a century, I am led to the conclusion, that probably there are hundreds more of the same book scattered in the community equally under darkness and unknown, which if now looked up and examined, would do much in raising the foretold "*midnight cry*;" and in satisfying the many and increasing number of inquiries on this subject, that the late common theory of a millennium without Christ personally to reign in it, and without the saint's resurrection, is a human tradition, and of modern popularity, which will in no wise prevent the now speedy coming of the Son of man himself and his kingdom to reign on earth, (there to be renewed and glorious,) forever with all his saints and they with him, with their enemies finally cast out, &c., where "*their worm dieth not*," and their fire is not quenched."

JONES.

New York, Aug. 9, 1841.

AN APPEAL

To the Friends of the Signs of the Times and Expositor of Prophecy.

DEAR BRETHREN,—

The "*Signs of the Times*," has now reached the 10th No. of Vol. II., and may be considered as permanently established for as long a period as it may be needed. Thus far it has been sustained beyond even the most sanguine expectations of the originators of the enterprise; so much so, that the question may be considered as fairly settled, that the public demand such a publication. And we have daily evidence that the paper is appreciated and read with interest and profit. We learn, also, that very many who would be glad to read on the subject, have no knowledge of its existence. We have therefore thought it advisable to make an effort to spread the fact before the public of the existence of such a paper, that those who wish to do so, may have the benefit of it.

Will you, dear brethren, lend us your aid in this work? will you have the kindness to give the information to your friends, of the existence of such a periodical, when and where it is published, and also the conditions? and if it will not be asking too much of you, we would respectfully request you to act as agent for us, in obtaining subscribers and receiving and forwarding the payment.

We assure you, that you need have no fears for the evangelical character of the paper: *It will be sound to the core*. It has not been started as a competitor of any paper in existence, nor yet for the purpose of assailing any of the institutions of the Christian Church. We have one work before us; that work is to make men wiser and better; we aim at doing this by a plain and faithful presentation and illustration of some of the most thrilling, and soul stirring truths of the Holy Scriptures. Our sheet is devoted mainly to the illustration of Scripture prophecy, and to chronicling the leading movements of the world which seem to have a bearing on the fulfillment of prophecy.

We believe the fulfillment of Prophecy and signs of the present times indicate *the speedy return* of the Lord Jesus Christ to our world. It is on this point especially we endeavor to obtain and disseminate light. At the same time we wish the whole tenor of the paper to be of a practical and soul-awakening and saving character. To gain this end, we pledge ourselves as the servants of Christ and his Church, to labor, study and pray, that we may be able to give to every one a portion in due season.

In doing this we have no sectarian purposes to subserve, although we are not destitute of our own peculiar denominational opinions. Yet, in view of the great and solemn doctrines we believe and advocate, sectarian feelings dwindle away into insignificance. We have no time to spend in fostering and keeping them alive. It shall, by the grace of God, be our one object, to the extent of our influence, to present every man perfect in Christ Jesus. If we obtain this point, it is enough. We believe it to be of infinite importance that the world should be aroused from their lethargy to a preparation to meet God in judgment. No consideration has a more powerfully awakening influence than the thought that judgment is near. We wish the world to hear the cry, "*Behold, the bridegroom cometh, go ye out to meet him*," Let the people read for themselves, and understand. Will you not assist us in our work? We should be happy, had we the means of doing so, to supply you, as well as the clergy generally, gratuitously with our little sheet; but these means we have not at present. We therefore make the following proposition:—For four paying subscribers, with the pay in advance, you shall have the *fifth copy gratis for the present year*, and we will allow you twenty cents on each subscriber above that number. If you cannot obtain that number, send on what you can obtain. Back numbers will be furnished to make the volume complete.

We are, dear brother,

Your humble servants,
in the Gospel,

JOSHUA V. HIMES, } Editors.
JOSHIAH LITCH, }

Boston, Aug. 15, 1841.

BOOKS FOR SUBSCRIBERS AND DONORS. The committee of publication have established a depository of publications on the second advent, 130 Court St. William Clark has the care of them. Subscribers may send, or call and get the amount of their subscriptions, or they will signify their wish, where they will have their publications circulated; and the committee will be happy to comply with their wishes.

The *Second Report* is not yet out. It will be

ready for delivery the first of Sept. Price 20 cents to subscribers. On sale to others 25 cents.

READ THIS,

IDIOTS IN NEW JERSEY. We learn, with regret, that in New Jersey the silly and contemptible humbug, Mormonism, has obtained a strong foot-hold. Some *clergymen* are said to have embraced it; but they are probably of the same calibre, as one '*Rev.*' J. V. Himes who once embraced the fooleries of the mountebank prophet, Miller, in this State, men without brains or education.—*Boston Daily Times*, Aug. 10, 1841.

'JUSTICE' is informed that we have nothing to take back in regard to the person to whom he refers. The fellow *Miller*, was a knave or ass, and any christian minister who could muster effrontery to give him countenance, or to endorse his pretended belief, in our opinion is not entitled to any degree of courtesy or respect. If the friends of '*Rev.*' Mr. H. contend that that person believed the prophecies of the charlatan, so much the worse. If he has such a melancholy lack of intellect, he is unfit for any office in the church. Mormonism is much more creditable and respectable than Millerism.—*Id.* Aug. 11, 1841.

AND THIS.

12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption:

13. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you.

14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices: cursed children:

15. Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16. But was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbade the madness of the prophet.

2 Peter ii.

CORRESPONDENCE.

EXTRACT OF A LETTER FROM A. D. SNOW

DEAR BRO. HIMES:—Although personally a stranger, I crave the permission to address you under the courtesy of that liberal rule which originated in the highest authority and wisdom, without the tedious formalities of introduction. Eph. ii. 19; Heb. ii. 11.

I bless God for calling the attention of any of his people, "*in these last days*," to the important subject of the second advent of the Lord Jesus Christ. And I congratulate, especially, all the lovers of his "*glorious appearing*," on the high and holy prospects that lie before them—and now, that the blessings promised at the time of the consummation—yea, the consummation itself, is "*near, even at the doors*." That this event, so big with importance to every human being, will take place, is as abundantly proved by the Bible, as the fact that he *did come once*, "*to put away sin by the sacrifice of himself*," it is infidelity to deny. Deny?—who *wants* to deny it, but an infidel? Does the *Christian*? O no! He prays with all his soul, "*Thy kingdom come, thy will be done, in earth as it is in heaven*." O! I pity that man, who, instead of loving and "*looking for the glorious appearing of the great God and our Savior Jesus Christ*," is the victim of "*a certain fearful looking for of judgment and fiery indignation, which shall*

devour the adversaries"! Titus ii. 13. Heb. x. 27. What a doleful contrast! Truly may we exclaim with Daniel, on another occasion, "O my Lord, what shall be the end of these wonders?"

The manner, object and consequences at least, of the two advents, are equally obvious. And why not the time? True, we do not all agree in making it mathematically definite. But our glorious Leader and Lord has given us certain definite "signs of the times," whereby we may know that it is near, "even at the doors." Matt. xxiv. 33. [By the way I rejoice in the establishment of such an echo of those prelusive events, as your paper, "The Signs of the Times," constitutes, and pray, that grace and wisdom from above may be given, you for the discharge of the duties which its publication involves.] Again: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi. 28. O, alas, alas! for our high hopes, and glorious anticipations—as Christians—of "entering into that rest"—of being regaled with cheering draughts from the "pure river of water of life," "the tree of life," "the hidden manna"—of enjoying the society of an "innumerable company of angels, the general assembly and church of the first born which are written in heaven, and the spirits of just men made perfect"—of rising beyond the reach of "pain, sorrow, crying and persecution—nay, of beholding "THE KING IN HIS BEAUTY;" alas for all these, if redemption was completed at the destruction of old Jerusalem! Alas for "that blessed hope!" Alas for all human prospect of good or glory, in time or eternity! Alas for the honor of God and his Word and moral attributes! Ah! we have "a more sure word of prophecy." Hear it: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Thank God, that promise is beyond the malice of the devil. The prospect is, that it will soon be fulfilled. The signs are abundant. The elements of the moral and political world are in deep commotion. The waters of strife are troubled. And sometimes it seems as though I could almost hear the distant mutterings of that "horrible tempest of hail, snares, fire and brimstone, which shall be the portion of the cup of the wicked;" but which is the harbinger of "glory, honor, peace and immortality to every man that worketh good, to the Jew first, and also to the Gentile."

Your duty is plain, my dear brother. While the "dumb dogs" of "watchman" around you, are "sleeping, lying down, loving to slumber," you are to cry—"CRY ALOUD, spare not; lift up thy voice like a trumpet." Isa. lviii. 1. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand! May God be with you, and "account us worthy to obtain that world, and the resurrection of the dead." Luke xx. 35.

Low Hampton July 2. 1841.

LETTER FROM S. P. GILBERT.

"A NATION SHALL BE BORN IN A DAY."

When we look upon the rapid increase of population in the world, and then upon the increase of religion and its effects upon the mass of mind in general, we would almost give up in despair were it not for the promise that "A nation shall be born in a day." In view of the difficulties in the way of the conversion of the world, whose heart would not faint within him, were

the work depending on the efficacy and success of human means? Who would not give up the enterprise in despair? Even the hinderances to the conversion of a single soul are immense. What must they be in the regeneration of a world? We are not to look, simply, at a mass of depravity, however dark and appalling. There are systems of error and iniquity each fortified and consolidated by their appropriate defences. It is, as if the spirits of darkness had each assigned to them, a specific, a particular work, in which, with horrid rivalry, they had exhausted their mighty intellect of evil. What multitudes of men, in christian nations, are spending their days in forming, and maturing characters, and by their example teaching others that which is at variance with the known requisition of God's law. How deep and how dreadful are those clouds of error which rests on the minds of a majority of educated and well refined men, in reference to moral and religious subjects. How deep and how dreadful the thick darkness, the gross darkness, that rests upon those who profess to know Christ, and the power of His resurrection. Nought but the Sun of Righteousness, in the morning of the resurrection, can chase away this impenetrable gloom, which now hangs on Zion's hill.

How few of the nations of the earth are governed by the holy principles of the gospel of Christ. How few statesmen prefer the good of the whole human race, to the glory and good of their own country.

But we must not despair. He that sitteth upon the throne is "King of kings and Lord of lords." There is a mighty agency at work in the world which we do not see with our eyes. We cannot discern any form thereof, we can see no image, but the same energy, which operates in the world of matter, operates as surely in the world of mind. He who formed mind and matter can change them both in the twinkling of an eye, when the trump shall sound and the dead in Christ shall be raised. He can then scatter the thick mists of prejudice, and the unbelief of "believers" and reveal to the soul the perfect beauty of truth and prophecy. He the Lion to the tribe of Judah, can and will unseal the book; open the two leaved gates, and cut in sunder the bars of iron. He is with kings on their thrones—can turn their hearts as he will. The systems of heathenism, idolatry, and papacy: though grown up to heaven, "He will consume with the breath of his mouth, and the brightness of his coming." Through all the abominations in Christian countries, He, the well spring of Life, can send forth its healing waters. The world that now liveth in wickedness under the power and dominion of satan and fallen angels, must be brought back to its original purity. It is folly to suppose that the Almighty God will compromise with Lucifer in this matter by gradually gaining ascendancy and dominion over the human family. He will not make use of such cunning craftiness, but He will take unto himself dominion and power and a kingdom in a day—the day of his great power—with shortness of work will he do it. As in the days of Noe, so shall that day be. With the vividness of lighting, with the thunders of his power, and in the clouds of heaven will he come with great glory. So come Lord Jesus. Come quickly.

S. P. G.

[Bro. Calvin French's letter in our next. His address is Dover, Mass. Books from Bro. Fitzwilliam are received—greatly obliged.

WILLIAM H. CARTER.

This individual is now passing from place to place through New England, professedly giving an account of the Shakers. But not satisfied with this work done, he has appended to it a professed refutation of Miller. Having recently heard him, on board a steamboat, we are prepared to say that he is grossly ignorant of the matter he undertakes to refute. As a sample, he informed his hearers at the outset, that Miller based his whole calculation of time on a period called 2300 days in the sixth chapter of Daniel. When told in a private interview of his mistake, he was surprised, but could not correct it, but said it was somewhere in Daniel. This is but one of the smallest of his blunders, which he made in the few minutes he spoke. He denies the doctrine of the resurrection of the dead, and says Christ was not raised. He admits that Christ did endeavor to make his disciples believe he was really risen, but that he deceived them, and intended so to do. We heartily concur with the following from the Puritan.

ONE WAY TO GET MONEY.

An individual in Shaker dress, is now about our towns, giving an account of the origin and customs of the people called Shakers. He says he lived with them five years, and left them on good terms, and now he resides in Lowell. His name he calls William H. Carter. What account the Shakers might give of him, is not known in this quarter. He does not accuse them of any improper conduct, but if his exhibition of them is true, his own standard of morals must be very low, and his views of what is "improper conduct," exceedingly questionable. Now although the writer of this has no high opinion of the religious views of the Shakers, yet for the order and industrious habits of the several families of them in New England, he has a great respect; and to obtain money by pretending to give an account of their views, and thereby bring them into ridicule, is certainly not very commendable.

But he has another appendage to his account of the Shakers, which I think is still more exceptionable. He makes some pretence to overthrow Mr. Miller's views of the millennium. And he does it by throwing together a mass of figures, pretending to be calculations, in answer to Mr. Miller's views, and in a very rapid manner repeating them, interspersed with low expressions and vulgar witticisms, producing the greatest farago of nonsense and impurity, that the public has been deceived with for many years. And under the garb of a sect of very peculiar notions, poisoning the minds of the young especially, with infidelity; and taking care of the main chance with him apparently, to fleece them of their money.

Although I have no respect for Mr. Miller's views, I have less for this man's refutation of them; and I regard his operations as a public nuisance. Such a man, in the Shaker's garb, abusing the Shakers, make us think of a wolf in sheep's clothing.

ZEPP.

FOREIGN NEWS.

TURKISH EMPIRE.

LATEST INTELLIGENCE FROM THE EAST. Extract from the British Queen of July 3, 1841.

The intelligence brought us from Constantinople by private letters, state the Sultan's health

to be severely attacked. His malady is an *aneurism*, or determination of blood to the heart, the most unfavorable symptoms of which disease have declared themselves, and the physicians of his Highness give as their opinion, that his state is alarming, and that the most serious consequences must be expected.

The present aspect of Eastern affairs renders incalculable what results might follow the death of the Sultan. Such an event may be proximate, or it may not—we are incompetent judges of such a case—but in the possibility of its taking place, we may be allowed to affirm, that Eastern affairs would be seriously influenced thereby, for we cannot suppose that so favorable an opportunity of throwing off his allegiance to the Porte would be neglected by the Pacha of Egypt, whose cause cannot but be favored by the insurrection now almost general throughout the Ottoman empire.

The same letters state that fresh forces, with artillery and ammunition, had been sent to Tahir Pacha, who hoped to crush the insurgents; but, notwithstanding his bravado, he had not as yet obtained any decisive advantage over them.

Every body is aware of the proposed determination of the Powers not to take part, either way, in the quarrel between the Turks and the Greeks; but would not the death of the Sultan strengthen the cause of the liberty-loving Greeks?—an enemy the less, and that enemy, supreme, is certainly an advantage; the only question is whether they would profit by it—we think they would.

As regards the relative situation at Constantinople of the Powers, the actual presence of the great armed force in the immediate vicinity would be of decided service, either for the assertion of latent claims, or for the strengthening of present plans by the continued occupation of our conquests in Syria, or by the extension of them.

Extract from a correspondent of the N. Y. Observer.

In the East, all is in a state of insurrection. Macedonia, Thessaly, Bulgaria, the island of Candia are in arms against the Sultan of Constantinople. The Christian population, crushed for so many ages under an iron yoke, view the moment favorable to regain their independence. The Turkish empire is becoming decomposed, and is but a mere corpse. The Divan tries indeed to escape from this ignominious political death by establishing a constitution borrowed from Christian legislation. But it is a vain and useless attempt. All the lovers of religion and liberty must wish success to the Christian population of the East. It is time that they were no longer subjected, like beasts, to the brute tyranny of the followers of Mahomet.

Some political writers have expressed the desire that Palestine might become a free and independent state, and that the city of Jerusalem should be placed under the protection of the great powers of Europe. This idea has something interesting; it would realize in an honorable and permanent manner the great thought of the Crusades of the middle ages. The country where God placed his people, the country where Jesus Christ preached his doctrine, performed his miracles, and expiated by his death the sins of the world, would no longer belong to the followers of the false prophet. Christians would be masters in the holy city; they would not see a stupid and ferocious janissary treading under foot the place consecrated by the agony of the Lord. But this plan is yet only the utopia of

some political writers; if it should grow to any thing, I will recur to it in a future letter. X.

SIGNS OF THE TIMES.

BOSTON, AUG. 16, 1841.

THE NEXT CONFERENCE,

OCTOBER 2, 1841,

Will be held in Maine. The place and arrangements will be left with Eld. Bridges, of Dexter, and his associates, who will give notice in our next paper.

ANOTHER SESSION

Will be held in Low Hampton, in the Baptist Church, commencing Nov. 12, 1841. Due notice will be given hereafter.

LITERARY NOTICE.

ADDRESS TO THE PUBLIC, and especially the Clergy, on the near approach of the glorious, everlasting kingdom of God on earth: as indicated by the word of God, the history of the world and the signs of the present times. By REV. J. LITCH, author of "Review of Miller," "Christ's Second Coming about A. D. 1843," &c. 107 Hanover St. Boston.

The above work is a new and enlarged edition of the *Address to the Clergy*, &c. published last year, and already favorably known to the christian public. The author takes the same view with Mr. Miller on all the leading points of his theory, agreeing with him in his views of the meaning and fulfilment of prophetic periods, and the nature of the events of futurity. Yet, notwithstanding this agreement in doctrine and views, he has adopted such a course of reasoning, and presents such facts, as to render the work both deeply interesting and instructive to those even, who have read all the works of Mr. Miller. The work is designed as a condensed and consecutive view of the whole theory of the kingdom of God on earth, the time of its coming, and the principal arguments by which those points are sustained. The work has now been before the public more than a year, and has been read by thousands with profit, and few have arisen from the candid perusal of this book without being prepared to acknowledge that it is written with great candor, fairness and strength of argument: and very many have been entirely convinced of the unsoundness of their former views of the prophecies, the anticipated restoration of the Jews, and the spiritual reign of Christ on earth for a thousand years.

The work possesses one peculiar excellence; it is short, perspicuous and comprehensive. There are few persons who may not find means to obtain, and time to read the book. Those who feel interested in the spread of the doctrine cannot do better than to circulate this little work among their friends.

The article on the Ottoman empire is not in the works of any other author: this work contains the substance of the original calculation on the time of the fall of the Ottoman empire, and the present edition presents the evidence of the exact fulfilment of the calculation on the 11th of August, 1840. This one article is worth the whole price of the book. It will be seen by the following notices in what estimation the work is held by several clergymen of the Methodist Episcopal Church.

Extract of a Letter from Rev. John A. Sillick, of the N. Y. Conference.

To Rev. J. Litch.—"Since last year I have been a subscriber to the *Literalist*, which I have read with great interest, and from which I have received much interesting light and information. The idea of the personal appearance and reign of Christ with all his saints upon *this earth* was new and enrapturing. I was convinced, from a fair investigation of the subject, that my former views had been traditional rather than scriptural. Though I was much pleased with the general views set forth in the *Literalist*, yet there were many things which I could not subscribe too.

Your little work gave me a more clear, and, I think, scriptural view of the subject. I think it must strike the mind of every candid reader with the force of truth. Whether you are correct in fixing the dates of the prophetic time, will soon be determined. At any rate, if the general theory is correct, the time is near, even at the door; and it becomes us to sound the midnight cry, Behold the Bridegroom cometh. The more I examine the prophecies and compare these prophetic periods with history, the more I am convinced that you are not far out of the way."

LIGHT! LIGHT!! LIGHT!!!

Books on the Second Advent.

Friends at a distance who are anxious to read these works, but heretofore have found it difficult to obtain them, are hereby informed that Books and publications, of all kinds, have been deposited in the following places.

Maine.

East Corinth, John Ewer, Agent.
Bangor, R. Tylor, Agent.
Portland, John Pierson, Agent.
Wolwich, Samuel Fulerton, Agent.
East St. Albans, Charles B. Smith, Agent.

New Hampshire.

Exeter, A. R. Brown, Agent.
Portsmouth, T. F. Barry, Agent.

New York.

Low Hampton, Wm. S. Miller, Agent.

Canada.

Dr. James Lull' Agent.

Agents in other places will be noticed in our next.

NEW WORK. *A view on a literal construction of the Prophecies of the kingdom of our Lord and his saints now about to be revealed.* BY A STUDENT OF PROPHECY. The sentiments of the English Literalists are advocated in this work. Price 25 cents. For sale at this office.

The subscriptions and donations are now wanted, to purchase paper, &c. Will the friends be so kind as to forward their money without delay.

An account of the distribution of publications in this, and other lands, since the Conference, will be given in our next.

RECEIPTS FOR REPORTS & PUBLICATIONS.

Brought over,	235,54
C. Kilton,	7,00
Henry Jones,	10,00
P. Newhall,	5,00
A Friend,	25,00
Stephen Goodhue,	20,00
T. F. Barry,	5,00
L. White,	25,00
	332,54

THE SIGNS OF THE TIMES

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JOSHUA V. HIMES, JOSIAH LITCH, EDITORS.

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 11.

BOSTON, SEPT. 1, 1841.

WHOLE NO. 35.

SECOND COMING OF CHRIST.

From the Disciple. THE CROSS.

This heart hath loved the world. How many things
Of Earth have been the objects of that love,
Cannot be told; nor could I tell with what
Intensity my soul hath loved them.
My love of some of them, has been a flame
Consuming me—remaining unconsumed!
What passion in my childhood, for the sports
Known to the country-boy! What deeper passion
In my youth! Love, early love—love as pure
As earthly love could be, came over me;
My heart and soul engrossing in its thrall
Of pleasuring, painful, and mysterious,
And mighty sensibilities! It became
My life. Its all-engrossing, all-controlling,
Visions came—and passed—and others followed—
They pass'd away—by others still succeeded.

And visions, then, of world's honors rose,
And earthly riches, glittering but in prospect:
O how inviting to the natural heart!
And mine did homage to them—empty puffs,
And shining dirt! Sought, but never won them.
And Science, Letters, found a worshipper
In me. Tho' small my opportunity
To gain, I sought, enthusiastic.
The realms of fancy, too—how has my soul,
Delighted, ranged their boundlessness of light
And shade! Ecstatic were my heart's delights
Or sorrows, (both alike I loved, to passion,)
Found in those little worlds Imagination
Built and peopled for its entertainment.
All these are passed. And their dominion o'er
My heart, my soul, my life is ended.
In mercy spared through all those years of my
Idolatry—the mad rebellion of my heart!
In further mercy I am brought to look
Upon the Cross. There Mercy conquers! There
The Lamb of God bleeds! bleeds for man—for me!
Jesus, my Lord, my God, is Conqueror!
The Cross commands my heart. No more the world
May share it—the past more than sufficient
To be given earth. Let it come no more
Between my heart and Christ the Crucified.
A mote may not eclipse the sun—nor more,
This world, the Cross and that immortal world
To which the Cross will raise all who aright
Behold it—such its pard'ning, sanctifying,
Death-destroying, and Life-bestowing virtues.

THE DAY OF JUDGMENT.

Pollock gives the following description of the sense of the
value of eternal things, and the worthlessness of temporal
things, that will strike all souls in the judgment day.

"But what, of all their follies passed, surprised
Them most, and seemed most totally insane
And unaccountable, was value set
On objects of a day, was serious grief
Or joy for loss or gain of mortal things.
So utterly impossible it seemed,
When men their proper interests saw, that aught
Of terminable kind, that aught which e'er
Could die, or cease to be, however named
Should make a human soul, a legal heir
Of everlasting years—rejoice or weep,
In earnest mood; for nothing now seemed worth
A thought, but had eternal bearing in't."

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE
SECOND COMING OF CHRIST ABOUT THE YEAR 1843,
AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST
PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER V.

The Two Witnesses.—The 1260 years ex-
plained. Rev. xi.

Continued from page 73.

We will now examine the 11th chapter of
Revelation.

1. "And there was given me a reed like un-
to a rod: and the angel stood, saying; rise and
measure the temple of God, and the altar and

them that worship therein." In this verse John
is commanded to measure, as completed and
finished, the Jewish rites and ceremonies, the
temple worship, and sacrificing of beasts, &c.
A measuring, in scripture language, denotes the
thing measured to be finished, or completed,—
as in Psalms xxxix. 4. "Make me to know the
measure of my days," that is, the end or comple-
tion of his mortal life. Again, Ephesians iv. 13,
"unto a perfect man, unto the measure of the
stature of the fulness of Christ." Ezekiel, [xl.
5.] saw an angel measure the house, which he
saw in his vision, to show him the perfect beau-
ty, and complete symmetry of the same. See
also Zech. iii. 2. "Then said I, whither goest
thou? and he said to measure Jerusalem, to see
what is the breadth thereof, and what is the
length thereof,"—that is the design and end of
the same.

2. "But the court which is without the tem-
ple, leave out, and measure it not." The court
has reference to the Christian church, who were
not confined to worship God in the temple, as
the Jews were. But in every place and among
all nations, whosoever called on the name of the
Lord should be saved. This church was not to
be measured. Why not? Because it was not
yet completed; for it is given unto the Gentiles;
and the holy city shall they tread under foot for-
ty and two months." This is a prophecy of the
christian church in the wilderness. "Forty two
months are equal to three and a half prophetic
years or 1260 prophetic days, being 30 days to a
month. This was the Chaldaic mode of reckon-
ing time, made use of by Daniel, whom John
has followed. Therefore we understand that the
christian church was to be trodden under foot,
by the anti-christian abomination, or the "abomi-
nation that maketh desolate," 1260 years. In
this passage Daniel's fourth beast "having great
iron teeth, which should break in pieces and
stamp the residue (beloved and holy city) with
the feet of it," is called the Gentiles.

3. "And I will give power unto my two wit-
nesses, and they shall prophecy a thousand two
hundred and three score days, clothed in sack-
cloth." The two witnesses are the Scriptures,
for Christ says, "these are they that testify of
me;" the two covenants, the two testaments,
for without these we should have no knowledge
of Christ; and these supply the church, in her
wilderness state, with the true doctrine of Christ,
and with the knowledge of the grace and truth
of Jesus Christ. The phrase, "clothed in sack-
cloth," was fulfilled in the dark ages of popery,
and during the time that anti-christ had power
to tread the church under foot, which was a
thousand two hundred and sixty years; because,
during this time, the Word of God was not per-
mitted to be read, by the laity or common people,
and may truly be said to have been covered or
in a state of mourning. For the very design of
the word of God, was the revelation of the mind
and the will of God to all men.

4. "These are the two olive trees, and the
two candlesticks standing before the God of the
earth." That is, the Scriptures or Word of God,
denying all other gods of the earth but one liv-

ing and true God. "Standing before," in a po-
sition to be tried as to their truth, by other pre-
tended revelations of the gods of this world, and
to be examined closely and critically as to their
own prophecies, and in a position to confound
and bring low all the opinions of men, and the
gods of this world. There is here an allusion
to the ark being placed before Dagon. See 1st.
Sam. iv. 1—4. The text likewise refers to
Zech. iv. 3, 6. "And two olive trees by it." So
I answered and spake to the angel that talked
with me, saying, what are these my Lord?"
6th verse. "Then he answered and spake un-
to me, saying, *This is the word of the Lord* un-
to Zerubbabel, saying, not by might nor by power,
but by my spirit, saith the Lord of hosts."

5. "And if any man will hurt them, fire pro-
ceedeth out of their mouth, and devoureth their
enemies, and if any man will hurt them he must
in this manner be killed." "And if any man
will hurt them," that is, if any man shall add or
take away from the book or revelation of God,
"God shall add unto him the plagues that are
written in this book." "And if any man will
hurt them, he must in this manner,"—that is, in
the same manner the word of God, or the Old
and New Testaments, specify, "be killed." Fire
proceeded out of their mouth, that is, the word
of God denounces sore and heavy "judgments
and fiery indignation which shall devour the ad-
versaries." Heb. x. 27, see also Rev. xxii. 18, 19.

6. "These have power to shut heaven, that
it rain not in the days of their prophecy." This
has reference to the heavens being shut in the
days of Elijah, see Luke iv. 25, "when the
heavens were shut up three years and six
months," which is the same time that the two
witnesses prophesied clothed in sackcloth, that
is 42 months or three years and a half; only
one is common and the other is prophetic. The
Scriptures are the means which God has made
use of to convert sinners from error to truth,
from sin to righteousness, and to convey the
knowledge of grace (which in this text is com-
pared to "rain") to a lost and sinful world. Dur-
ing the reign of anti-christ which was 1260 years,
also during the time the church was in the wil-
derness, which was 1260 years, and the time
when the two witnesses were clothed in sack-
cloth, also 1260 years, the doctrine of grace in
Jesus Christ was but partially taught. Men
were taught that doing penance, purchasing
indulgences, and obeying the holy Catholic
church, would ensure them heaven and happi-
ness. But when the scriptures began to be read,
when they arose from their dead state, in the
streets of the great city, when they began to be
published through the world by means of Bible
societies, the true doctrine of grace by Jesus
Christ began to be understood and realized.
Now we can hardly find even a Roman Catho-
lic, who will plead that heaven is purchased by
standing in one position on a pedestal or pillar,
for years, by going barefoot to Rome, or by a
monastic seclusion from the world; neither do
we see them selling indulgences, and promising
the holders pardon for the most abominable
crimes. And but rarely do we hear the doctrine

of infallibility of the Mother or holy Catholic church advanced. Why is all this change in public sentiment? Because the reign of grace is not withheld; the heavens are open; the two witnesses are no longer clothed in sackcloth; "Michael has stood up, that standeth for the children of thy people." And the "angel is flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth."

6. "And have power over waters to turn them to blood." By *waters*, we must understand *people*, and by *blood*, we understand *civil wars*; and this was fulfilled in the civil wars of Europe, when they were fighting for religious tenets, which all pretended they obtained from the two witnesses, the word of God; and therefore it is said "they have power," &c. meaning that the word of God, is so written, or given to us in such simple terms, yet requiring active and living faith to understand its doctrines, precepts, and commands,—that the carnal and unstable wrest it to their own destruction. "And from thence come wars, tumults, fightings," because they understand not. "And to smite the earth with all plagues, as often as they will." Under the Old Testament times, it was the word of God through Moses and Aaron, that smote the Egyptians with the ten plagues, it was the word of God, through Joshua, that smote or destroyed the Canaanites, and so in the New Testament, times, the seven last plagues, and the three woes denounced against the anti-christian church, in this passage called the earth, was sent and signified by Jesus Christ to his servant John, "As often as they will," meaning, as often as they have prophesied of them, so often will the plagues be sent, and not one jot or tittle of the word of God will fail of being accomplished.

"And when they shall have finished their testimony," that is, when the 1260 years are about fulfilled, the "beast is the same as the little horn in Daniel, and in Rev. is the anti-christian beast that received power with the kings. In other words, "The ten horns which thou sawest are ten kings which received no kingdom as yet," (when John saw the vision) "but receive power as kings one hour with the beast." Rev. xvii. 8—12. This beast is the one on which the mother of Harlots the abomination of the earth, sitteth,—and is said "to ascend out of the bottomless pit," because it is founded on error. The principles and doctrines which are taught by this beast, are in the first place, Paganism, 2d Atheism and Deism, which have no foundation for their support, and therefore may truly be said to be "bottomless." These were the errors and principles which paganism and papacy, would drive its subjects into, or that part at least, who thought and acted for themselves, without any reference to the word of God. "Shall make war against them," the governments which belong to the fourth kingdom or the Romish church shall "make war," that is, endeavor to exterminate *them*, the two witnesses, the word of God. "And shall overcome them, and kill them."—Have power over them, to pass laws and edicts against them, and by these means destroy their life or activity. For where the Scriptures are not read nor believed in, they become a dead letter; but when believed in, "they are spirit, and they are life." John vi. 63.

8. "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." *Their dead bodies*, the word of God, being a dead letter, as we have before observed.

Lie in the streets,—being made so by a public edict or law, of the great city,—showing that it would be performed by the greatest kingdom in the Romish church, which spiritually is called *Sodom and Egypt*. This shows that the kingdom that would perform this act against the two witnesses, would be guilty of the sins of the Sodomites, and like the Egyptians, would keep the church of God, or spiritual Israel in bondage. *Where also our Lord was crucified*,—where the people of God had been massacred, or had suffered martyrdom, for their religion, they being called of Christ's spiritual body. See 1 Peter ii. 5. Col. i. 24.

9. "And they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." This decree or edict, should be generally known among all nations, and would be opposed by other nations, so that the Scriptures would not be suffered by them, to be put out of sight.

10. "And they that dwell upon the earth, shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth." In this text, the earth alludes to the same nation that should kill them, and the two prophets, the two witnesses, or Old and New Testament. By *tormented*, we are to understand that the doctrine taught by the Scriptures would be hateful and disagreeable to the nation before spoken of.

11. "And after three days and a half (years) the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." After the Scriptures should lie dormant three years and a half, God would so order his providential dealings with the nation that should kill them, that they would again be permitted to be read and explained as usual; and the Scriptures would again stand upon their own foundation, and be supported by their own intrinsic merit, and would again have their bearing, on the hopes and fears of the governments of the earth.

12. "And they heard a great voice from heaven, saying unto them, come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them." This verse shows that the Scriptures, after this short suspension, would be placed in a more exalted and conspicuous situation; many more would read, and many voices would unite in calling for a general diffusion of the Bible. And even the enemies of the word of God would be confounded at the great things they would see accomplished by its instrumentality.

13. "And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of the names (or titles) of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." *The same hour*, at the same time the witnesses would be slain, there would be a great revolution, and one of the ten kingdoms into which ancient Rome would be divided, would fall; and seven thousand names, or titles of nobility, or of priests, would be destroyed; and this revolution would produce great fear among the adjoining nations, and many would acknowledge that the hand of God was producing these wonderful events.

Now let us review this prophecy, and compare the prophecy with the events which have of late years transpired; and we shall find that the whole of this prophecy has been fulfilled to the

letter. In A. D. 538, Justinian, in his controversy with the Arian Doctors of the Eastern or Greek church, constituted the Bishop of Rome head over all others, who by his authority, suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy. Here began the two witnesses to be clothed in sackcloth, and the 1260 years in which they were to prophecy. If the witnesses began their days of prophecy clothed in sackcloth in the year 538, they would end in the year 1798. About the close of this century, in consequence of the corruption of the church of Rome being exposed, men began to treat revelation as a fiction, and religion as priestcraft; and instead of searching for the truth, they set to work to destroy the only pillar and ground of the truth and Scriptures. Some of the most eminent writers of that day declared war against the word of God; and this war became general, all over Europe and even in America. But the principal writers, who attacked the word of God, were in France, one of the ten kingdoms into which Western Rome had been divided at the close of the fifth century after Christ. And so successful were these writers, that almost the whole nation of the French became Deists or Atheists, in a short time. This was, and had been a nation, given to the most heinous crimes, and was truly following the sodomish sins, and had kept the people of God in bondage for centuries.

In France, too, Christ had been crucified again in his people. Witness the great massacre of the Protestants in the beginning of the 17th century on St. Bartholomew's eve. It is said by Sully, who witnessed the scene, that 50,000 were slain in the city of Paris in one night, and that the blood ran in the streets ankle deep. More than 150,000 were murdered in other parts of France on that memorable day. Here, then, in this kingdom, God, in 1794—8, has displayed himself in the fulfilment of this prophecy which we are now considering. In 1794, a decree was passed by the three reigning powers of France, forbidding the Bible to be read in any of the chapels in France, and destroying the Sabbath; and in Lyons, one of the cities of France, the Bible was tied to the tail of an ass, and dragged through the streets, and many were gathered and bonfires made of them. The people in all the principal places of France, held days of rejoicing, and sent gifts one to another, because the reign of priestcraft was at an end. This conduct of the French people began to alarm the nations around them; and although they could not interfere with the policy of that nation, yet they immediately took measures to prevent the spread of this demoralizing mania which had attacked the French nation. In 1798, the year the Bible was again permitted to be read in France, the Bible Society was first instituted in England. Here, then, we have the "great voice" that was saying "come up hither." It is a fact which has been noted by a number of writers of the French Revolution, that it was exactly three years and a half from the time the Bible was forbid to be read, and its laws disregarded, before the edict of Bonaparte gave free toleration to all sects to worship God in their own way. Now the Bible was more than restored to its former place; it was exalted, and every man could examine for himself into its sacred truths. Before this, laymen could not be permitted to handle or read for themselves. It is also a fact worthy of notice, that the progress of the Bible Society has exceeded the most sanguine expecta-

tions of its advocates; and the Atheists and Deists of our day appear perfectly confounded at the event. Instead of declaring war openly against the word of God, as under the French revolution, they now pretend to draw their rules of morality from this blessed book; and the man that should undertake to write down the word of God in this day, would be considered either a mad man or a fool. Does not all this show that this part of Scripture has been fulfilled, and that the calculation of the reign of anti-christ must be correct, which I have heretofore made? For certainly, the two witnesses are not clothed in sackcloth, neither is the church in the wilderness; nor does anti-christ reign over the kings of the earth, or tread the church under foot. One thing more;—in the revolution of France the names of seven thousand men were slain, or the long list of titled nobility was destroyed, and the great catalogue of priestly orders was abolished, the very same year the witnesses were slain. It is said by some writers, that there were seven thousand titles abolished in France during the revolution. Well might the remnant, (or church of God) be affrighted, and give glory to the God of heaven.

14. "The second woe is past; and behold the third woe cometh quickly." The second woe begun by the civil wars in France and Germany, and ended in the French Revolution; and the third woe will come and pass quickly. It is the last and great woe denounced against the woman sitting on the scarlet colored beast, the earth, which she has filled with her sorceries, and the kingdoms of this world, which must all be destroyed under this woe.

15. "And the seventh angel sounded and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." This will soon be fulfilled.

16. "And the four and twenty elders, which sat before God on their seats, fell on their faces, and worshipped God." By the four and twenty elders I understand the true ministers of Christ, alluding to the twenty-four courses of the priests appointed by David. 1 Chron. xxiv.

17. "Saying, we give thanks, O Lord God Almighty, which art and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." This is the language of the humble minister of Jesus Christ, who makes the word of God his study, and believes in the overruling hand of God as accomplishing the great designs therein revealed; and this has evidently been fulfilling more than thirty years. Many servants of God, who wait upon the altar, and observe the signs of the times, do believe and publish that Christ is near at hand, and that the kingdoms of this world will soon become the kingdom of our Lord.

18. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." This verse shows us what is shortly coming to pass, and is a description of what the true ministers of Christ will preach, viz., the wrath of God about to be poured out upon the angry nations of the earth, the resurrection of the dead, and the judgment day, the reward promised to all those who fear, love, and obey him, and the destruction of anti-christ. This is what the servants of God should preach in this day big with wonderful events. This is

what God will have preached—for he never sends any judgments upon the world without giving them warning.

19. "And the temple of God was opened in heaven." By this I understand the pouring out of the spirit of God upon his worshiping people. "And there was seen in his temple the ark of his testament." By this I understand, that the word of God will be more generally read and better understood by the people of God than formerly. "And there were lightnings and voices, and thunders and an earthquake, and great hail." Lightnings, denote reforms in governments and bodies politic; voices denote great struggles of the common people for reform in government, or for the execution of their desires, and applies to a multitude in all cases; thunders denote wars; earthquake, a revolution; and great hail, great judgments, either pestilence or famine, or both. Therefore I should read this passage thus: And there were reformations, and many people calling to be eased of their burdens and wars, and a revolution, and great pestilence and famine. This will be the closing scene of this world. And now let him that readeth understand, if these things are not already at the door.

To be Continued.

THEORY OF TYPES. No. 5.

Harmony of Church Chronology—continued.

BROTHER HIMES:—In my last communication, I stated, as evidence of a pre-established harmony in chronology, that more than half the ages of the 21 patriarchs from Adam to Isaac, inclusive, are multiples of 5; and it might have been added, as evidence to the same purpose, that two thirds of the ages at which these patriarchs beget their patriarchal sons, are multiples of the same number.

As a further argument in favor of 43 years previous to Adam, it is the leading object of the present article to prove that the number 37 is harmonic, and equal to the length of our Savior's life.

That the age of our Lord, at the time of his crucifixion, was 37 years, may be proved as follows:—

1. By the astronomical calculations of Ferguson. See his Astronomy.

2. Of the 22 patriarchs from Adam to Jacob, (whose age, by the way, was 3 times 49,) more of the ages are multiples of 37 than of any other number from 33 to 41 inclusive. The age of Jared was 962, equal to 26 times 37; that of Lamech, 777, or 21 times 37; and the age of Nahor,—that is, of course, at his death—was 148, equal to 4 times 37.

3. From the creation of Adam to the birth of Christ, were 3 times 37 times 37 years; and from the death of Christ, A. D. 33, to the destruction of Jerusalem, "A. D. 70," were 37 years. Also, if the age of our Savior, at his death, was really 37, he must have been crucified 112 times 37 years after the creation of Adam; 28 times 37 years after the completion of Solomon's temple; and—supposing the second temple to have been finished B. C. 513, or 10 times 49 years [equal to Daniel's 70 weeks,] after the completion of the temple of Solomon—our Lord must have been crucified 13 times 42 years after the completion of the second temple. (a)

4. According to Luke's genealogy—omitting

a The second temple is said to have been finished "about B. C. 515."

Cainan, who is erroneously inserted—the ancestors of Christ, from Adam to Joseph or Mary inclusive, were 74, or twice 37: so that from Adam to Joseph or Mary—as there were 3 times 37 times 37 years—there must have been twice 37 generations, averaging once and a half 37 years.

5. From the birth of Isaac to the birth of Christ, according to the genealogy of Luke, there were 54 ancestors, or 54 generations averaging 37½ years. That the period of our Savior's life was also, scripturally speaking, a generation, like the interval from the birth of a father to the birth of his son, is manifest from these words of Isaiah: namely, "When thou shalt make his soul an offering for sin, he shall see his seed." See Isaiah lxviii. 8—11.

6. As "in all things it behooved" our Lord "to be made like unto his brethren"—it would seem that the duration of his life should have been about the same as the mean duration of human life at present. Be this as it may—I have ascertained, by taking, from Dunglison's Medical Dictionary, (b) and finding the average of the mean annual mortality, in 28 of the chief countries and cities in Europe and America; that according to this average the mean annual mortality in these countries and cities, is 1 individual in 36½ years: so that the result is the same as if every individual died at the age of 37. The number of the beast is 666: and "is the number of a man." The number of a man may be the length of his life, or the age at which "his days are numbered," and "finished." "The days of our years are three score and ten." Now it is remarkable, that the number of the beast, 666, is 18 times 37, the supposed age of Christ, or "of a man," or, on the average of mankind in general; and that the duration of the life of the beast, 1260 years, is likewise 18 times three score and ten. Herod the great—the greatest beast that ever oppressed Israel—united in himself both of these numbers, 37 and 70; for he reigned 37 years, and lived to the age of threescore and ten.

7. My last argument is, that the number 37 is harmonic; as I shall now proceed to show.

That this number 37 is harmonic, is proved by an examination of the links or divisors of 285 chains or periods, extending from one leading or principal event to another, in the period comprised between the Christian era and the year 1846. With a view of enabling the reader to test the calculations, a list of these events and their dates is here subjoined.

	A. D.
The birth of Christ,	
Beginning of the ministry of John the Baptist,	26
Beginning of the ministry of Christ,	30
The crucifixion of Christ,	33
Destruction of Jerusalem,	70
End of the ten terrible persecutions,	312
Establishment of the first of the ten kingdoms,	356
Establishment of the last of the ten kingdoms,	483
The pagan beast was destroyed,	508
The christian church entered the wilderness,	538
Birth of Mohammed,	569
Title of Universal Bishop, conferred by Phocas,	606
Hegira, or flight of Mohammed,	622
The Ottoman empire was founded,	1299

(b) Article Mortality.

End of the 150 years, or of the Grecian empire,	1449
Destruction of Constantinople,	1453
The Lutheran reformation began,	1517
Massacre of the Huguenots,	1572
End of the 1260 years,	1798
First fall or abdication of Napoleon,	1814
Second fall or abdication of Napoleon,	1815
Supposed end of the Ottoman power,	1839
" " " " " "	1840
The second coming of Christ,	1843
The consummation,	1846

If the vulgar christian era is actually "4 years too late"—so that (instead of A. D. 26, 30 and 33) the dates of the beginning of the ministry of John the Baptist, the beginning of the ministry of Christ, and the crucifixion of Christ, must have been *true* A. D. 30, 34, and 37; it is reasonable to suppose, admitting a chronological harmony, that these numbers 30, 34, and 37, must be harmonic. Accordingly, these three numbers, to which may be added at least the number 43—are found, by examination of the 285 chains, to be harmonic in *fact*. (c)

As the whole number of chains is 285, and as the 37th part of 285 is about 7 1-2; it follows, that, in the absence of a chronological harmony, the number 37 should constitute the links of not more than about 7 or 8 chains. But instead of only 7 or 8, there are 14 chains which are multiples of 37. Considering, however, that 2 of these chains or periods are more or less hypothetical; namely, the period from the year 30 to 1843—and the period from the year 33 to 1846;—I will suppose, for the present, that instead of these 14 chains, we substitute 12. On this supposition, it is found to be a fact, that, excepting the number 74, which, however, is twice 37, there is no other number from 1 to 100 inclusive, that, in reciprocal proportion to its quantity, composes the links of so many of the 285 chains, as does the number 37. This number 37 must, therefore, not only be harmonic, but pre-eminent-ly so with regard to 98 of 100 numbers.

I find that 9 of the 285 periods are multiples of 34; and that, excepting 30, 37, and 43, there is no other number from 1 to 43 inclusive, of which, in reciprocal proportion to its quantity, more of the 285 chains are multiples, than of the number 34. Eight chains are multiples of 43, and seven chains are multiples of 42.

It is found, also, that 13 of the whole number of chains, have links of 30 years each; and that, excepting the numbers 37 and 68, of which, however, the latter is twice 34, there is no other number from 1 to 68 inclusive, that, in reciprocal proportion to its quantity composes the links of so many of the 285 chains, as does the number 30.

Of the 285 chains, 5 are multiples of 129. It should, however, be taken into consideration, that this 129 is 3 times 43. There are 7 chains that are multiples of 42; 5, that are multiples of 50; and—omitting, as more or less hypothetical, the chain extending from the year 30 to 1843 there are 6 chains that are multiples of 49. With reference to 49, I would remark, by the way, that this number has, in reality, been shown to be harmonic, merely by its exhibition in my chain of Jubilees.

Again, of the 285 chains, no less than 6 are multiples of 149; a circumstance apparently unaccountable, except on the supposition that this

149—which lacks but 1 of 5 times 30, or 3 times 50, and is but 1 more than 4 times 37—is to be considered as a multiple of 30, 37, and 50. But admitting this 149 to be such a multiple—19 of the 285 chains would be multiples of 30; 20 chains would be multiples of 37; and 11 chains would be multiples of 50.

On the whole, therefore—as additional evidence of a pre-established chronological harmony—I must regard it as proved, by an examination of merely the 285 chains; that at least the numbers 30, 34, 37, and 43, are truly harmonic.

Owing to the length of the present article, the remainder of my chronology must be postponed.

Yours, for the wisdom that is from above,
E. B. K.

NOTE. Although but 41 of the 285 chains are multiples of 7—yet this number 7 must be accounted harmonic; because, excepting the three numbers 2, 10, and 14—of which, however, the second is one third of 30, and the third is twice 6, or is one third of 42—the number 7, in reciprocal proportion to its quantity, composes the links of more chains, than any other number from 1 to 29 inclusive.

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All communications relative to the *Signs of the Times*, and the Publications of the Second Advent, should hereafter be addressed to JOSHUA V. HIMES, 14 Devonshire-street, Boston, Mass.

THE CONFERENCE.

The Conference in Maine will take place on the 12th of October, not 2d, as erroneously stated in our last. It will begin Tuesday, Oct. 12; and will continue several days.

We have not received the notice as yet of the place. We hope to hear from Eld. Bridges in season for our next.

THE CONFERENCE in Low Hampton, as noticed, will commence Nov. 2, and will continue several days.

CONFERENCE in NEW YORK CITY. We are happy to state that one of the largest chapels in that City is opened for a conference on the Second Advent. Arrangements will be made to have one there this Fall.—Notice hereafter.

THE KINGDOM OF GOD.

In our last we endeavored to show what the Lord Jesus Christ meant by the "kingdom of God." The evidence produced shows that it is a kingdom of glory and immortality, to be set up on earth at Christ's second coming to reign personally over his redeemed and glorified saints, forever and ever.

But is there any rule by which it may be uniformly

interpreted in accordance with that import? We think there is. It will be observed by those who carefully read the parables of Christ that he uttered most if not all of them professedly to illustrate the "kingdom of God," "kingdom of heaven," &c. Whenever he introduces a parable for this purpose he invariably carries us through time and introduces us into an everlasting state of being, and to the retributions of eternity. Then we find the kingdom of God, not before. True the work of preparation during the day of life and probation is included in the parables; but at evening, it is, that the laborers are called and receive their hire, beginning from the last unto the first.

We shall now examine some of those texts which speak of the "kingdom of God," "kingdom of heaven," &c., and show that the term has uniform reference to the everlasting glorified kingdom of God.

1. The first class of texts we shall examine are those which respect the moral qualifications of men for the kingdom.

Matt. v. 3. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The Savior certainly did not mean the gospel dispensation in this text, nor yet merely the reign of grace in the heart, for meekness is grace reigning. But the rewards of glory are theirs.

Matt. v. 20. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." The import of this is clear; not that they could not enter the gospel dispensation without this qualification, nor yet that they could not enter into the internal kingdom of God, for that internal kingdom, if enjoyed at all, must enter them, rather than they it; but the kingdom of glory cannot be entered without vital godliness.

Matt. xviii. 3. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." This, together with John iii. 3, 5, must also refer to the kingdom of glory, the saint's promised inheritance.

Moral purity, or holiness is the necessary qualification to see and enjoy that kingdom where God himself shall be with them and be their God, and dwell with them and walk with them. Let no one, therefore, presume on the mercy or love of God to save them without these qualifications. "They shall not," the Savior declares, "enter the kingdom of heaven."

2. That class of texts which speak of a physical qualification for the kingdom, prove it to be in eternity and glory.

1 Cor. xv. 49, 50. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." But what does the apostle mean by "kingdom of God?" Evidently the kingdom to be set up at the coming of Christ and the resurrection of the just. Thus verses 51—54, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump; (for the trump shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory." Thus an inheritance of the kingdom of God cannot be obtained by flesh and blood, nor yet, until the

(c) It matters not—provided it be understood—that many of these periods, denominated chains, are, in reality, prime numbers, or but single links.

last trump, when the dead in Christ will be raised, and all his living saints put on incorruption and glory; and death is swallowed up in victory.

Matt. xiii. 43. "Then shall the righteous shine forth as the sun in the kingdom of their Father." This time and scene is laid at the end of this world, and when the Son of man separates the righteous from the wicked. They shall not enter the kingdom in dull mortality, but in glory like the sun.

In our next, we shall take up those passages which refer to the time of the kingdom's establishment.

In the mean time, let us all remember that it is "not every one that saith, Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of our Father which is in heaven." Let us all, then, earnestly endeavor by holiness of heart and life to prepare for an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. For thither the redeemed shall come and return with songs and everlasting joy on their heads, and sorrow and sighing shall all flee away.

SCRIPTURES FOR THE BLIND.

The Managers of the American Bible Society at a recent monthly meeting, resolved to stereotype and publish the New Testament and book of Psalms in raised letters for the use of the blind. This is a noble enterprise, and should be seconded by every lover of the Bible and his fellow men. Among all the gigantic enterprises of the age, there is none, in our estimation, more important and worthy of patronage than the spread of the word of God. Let it go abroad; let it go all abroad. It is the light of heaven, shining out upon a dark and wretched world, to guide their steps to happiness and heaven; a light, not for the natural, but mental and moral eye. How precious, then, must be that heavenly light, to those, who forbidden by God's inscrutable Providence to look on the light of the natural world, are now, through the merciful interposition of that same holy Providence, raised to a condition where they may enjoy the healthful, soul-cheering and sanctifying beams of this grand luminary of the moral world. If any one class of beings on earth more than another should have the heavenly treasure to cheer them through life's dreary and darksome vale, it is the blind. Shall we not have the pleasure of forwarding in behalf of our subscribers, at least A HUNDRED DOLLARS for this noble purpose?

N. B. Thirty dollars will constitute the "Signs of the Times" A LIFE MEMBER of the American Bible Society, and entitle it to all the Annual Reports, and monthly extracts issued by the Society; of which we assure our readers they shall reap a full share of the benefit. Who will make up the hundred dollars? "The expense of the work proposed is estimated at \$5,000."

LITERARY NOTICE.

SECOND ADVENT WITNESS. This is the title of a new periodical, published in New York, edited by Rev. Henry Jones. The first number contains a dissertation on the Restoration of Israel to the land Palestine; delivered by the editor at the first general Conference on the Second Advent. This is an able article. It discusses the question of the return of the natural Jews to the land of the Patriarchs, and their national establishment there prior to the second advent of Christ, with the hand of a master;

and establishes, so we think, beyond successful controversy, the position that there is no promise in the Word of God to authorize the expectation of the return of the Jewish nation to Palestine. But that all God's promises to Israel, yet unfulfilled, refer to the true Israel, Abraham's promised seed through Christ. CONDITIONS. Issued quarterly, or oftener, if on experiment the circumstances will permit. Each number 32 pages on an average. For one year, or for the first four Numbers, pay in advance, 50 cents. For two copies, to mail subscribers \$1.00. For seven copies to one order \$3.00.

We hope the work will be well sustained. Our readers will recognize the editor as an old friend.

LATEST FROM EUROPE. The last arrival contains little or nothing from Turkey. The following extract of a letter from a correspondent of the New York Observer, though of a previous date, will be read with interest.

Dr. Grant left Constantinople June 4th, for Trebizond, on his way to the Independent Nestorians; and on arriving at Trebizond, continued his journey without delay. There was some prospect that his associates, who went by way of Beyrout, would be detained for a time at Aleppo, by the disturbed state of the country. Mr. Beadle accompanied them to Aleppo, to establish a missionary station there; but the Roman Catholics, as usual, had raised a violent opposition. Mr. Wolcott was about removing to Damascus, for a year at least. All new arrangements for that region are attended with some uncertainty; for whatever diplomatists may say, those who reside in Syria do not find that the "eastern question" is settled. Every thing visible there bodes revolution.

EDITORIAL CORRESPONDENCE.

Scowhegan, Me. July 24, 1841.

DEAR BRO. HIMES:—Having a leisure hour I embrace it to give you a brief account of my recent tours and visits to the seats of the four New England Methodist Episcopal Annual Conferences. The first was my own conference, the Providence, the session of which was held in the city of Providence commencing June 9, 1841. This Conference was set off from the N. E. Conference at the last General Conference, and met for the first time in their separate capacity.

I shall not however enter into subjects of general interest in reference to these bodies, but confine myself, principally, to the state of our cause and its prospects. In Providence, during the Conference, I gave several lectures on the second coming and kingdom of Christ, in the Christian Chapel, which was kindly offered for the purpose. The congregations were not large, but attentive, intelligent and interested. Several of the members of the Conference were present at each lecture. Among the citizens of Providence we have some ardent friends of the cause, beside many warm opposers. Mr. Dowling has unquestionably exerted a paralyzing influence on the public mind in that city; and I fear many, very many, through his influence will be lulled to sleep in sin, and go down to ruin.

Among the Preachers of the Conference, so far as I could learn, there is an increasing interest felt in reference to the subject. Several, who a year ago were either indifferent or entirely and openly opposed to the discussion of the subject, I found to be deeply interested in it. Some entirely, others partially convinced of the correctness of our doctrine. While there are several others whose prejudices have so far subsided as to be willing to hear and read on the subject although they think it hardly worth while to

trouble their heads with new theories. On the whole, my conviction is, that there is quite generally a strong conviction rising in the minds of the Preachers that the old doctrine of the world's conversion, the restoration of Israel, and Christ's spiritual reign for a thousand years, is built on human tradition, and not on God's Word.

But the most interesting part of the narrative is yet to come. As it was to this Conference I was amenable for the doctrines I taught, as a matter of course the strange things I have been spreading before the community for some time past, came up before the Conference for examination. My respected Presiding Elder, under whose supervision I labored during the last year said he had nothing against Brother Litch, but he believed he preached the Miller doctrine, and he felt it to be his duty to bring it up, as some of the brethren wished to know how it was. The Bishop said, Brother Litch would tell us how that was.

Litch. I shall be happy to answer any questions brethren wish to propose.

Bishop. They say brother L. you preach the Miller doctrine; how is it?

L. If brethren will define their meaning, I can perhaps answer their questions.

B. They want to know whether you teach the Miller doctrine.

L. Well, if they will define themselves, I will try to tell them. This I confess to you brethren, that after the way some call heresy, so worship I the God of my fathers, and have hope toward God, which they also allow, that there shall be a resurrection of the dead, both of the just and the unjust.

B. That is not it; they want to know whether you believe, with Mr. Miller, that the end of the world will come in 1843?

L. I can answer that question. I believe and teach in common with Mr. Miller and others, that God has, by his servant Daniel the prophet, revealed the events of time in a long connected series, from the days of Daniel, to the coming of the Son of Man in the clouds of heaven to receive an universal everlasting kingdom under the whole heaven. That with those events certain prophetic periods were connected; and that most of those events and part of those periods have already been fulfilled, also that the remainder will be accomplished in 1843.

B. Do you think that is Methodism?

L. I do. At least it is not contrary to the articles of religion of the Methodist Episcopal Church.

Various other questions were asked by the bishop and different brethren embracing nearly every point peculiar to Miller's theory, occupying from 30 to 45 minutes. The best of feelings were preserved throughout the whole scene, and a deep melting solemn sensation pervaded the Conference. After deliberation on the question the Conference came to the conclusion that I held to nothing contrary to Methodism, although I went in some points beyond it. They then at my own request granted me a location and thus left me at liberty to devote my whole time to the dissemination of this important subject, and if it is heresy they have taken a measure of the responsibility for it. The influence of that examination, there is good reason to believe, was most salutary, and afforded a most valuable opportunity of bringing the subject before those who before knew little or nothing of it.

It was not, however, without strong feelings, I came to the conclusion to dissolve my connection with the itinerant ministry of the M. E. Church,

with whom I had labored in sweetest fellowship for eight years of my life, and from whom I have received unremitted evidence of regard and kindness. Nothing but a solemn conviction of duty to God and my fellow men, to throw my entire influence into the enterprise in which we are engaged, could have induced me to take the step. And it is due to my brethren of the Providence Conference to say, that after my location nothing but the strongest assurances of regard and esteem and confidence, came from any one of them, together with their best wishes for my future welfare and success. All which they may rest assured is heartily reciprocated.

NEW HAMPSHIRE CONFERENCE.

This Conference commenced its session at Dover N. H. June 23. Through the kindness of the friends the Freewill Baptist Meeting house was secured for lectures Friday and Saturday, and Sunday evenings. Monday and Tuesday evenings the Calvinists Baptist house was generously offered. The congregations were good each evening. Quite a number of preachers were present at each lecture, and the subject seemed to make quite a deep impression upon their minds. There are several members of this Conference, also, who think, feel, and talk much upon the coming of the Lord at hand. My intercourse with brethren was pleasant, and reception among them cordial. After distributing about ten dollars worth of books among the members of the Conference, on the 30th of June, I left for Worcester, the seat of the

NEW ENGLAND CONFERENCE.

Here I found myself at home in the midst of old friends and tried brethren. Brother Elishu Ellis having secured Brinley Hall for the purpose, I gave a course of lectures in that place. The lectures, all things considered, were well attended, and the effect, I think, will not be lost.

Probably there are fewer preachers in this Conference who feel an interest in this great question than in either of the other Conferences in New England. But still there are a few who are disposed to give it attention and examine its merits. I distributed gratuitously in the Conference and town, about fifteen dollars worth of books and publications on the Second Advent. Thus the seed is sown, and it is hoped some of it will yet spring up and bring forth much fruit. Let it be watered by the fervent prayers of all who love the appearing of the Savior.

MAINE CONFERENCE.

This Conference met in this thriving village on the 21st inst. It consists of about one hundred and thirty members. I arrived by stage on Wednesday evening, and was cordially greeted by my acquaintance in this conference. They were anxious to have some lectures during my stay among them, to which I of course assented if they would procure a place for them. Application was accordingly made to the committee of appointment to supply the desk during the Conference. They were very jealous of such heresy, and declined granting the request. The subject was finally carried into the Conference for the decision of the question. The effect was like a firebrand in a magazine of powder. A warm discussion for about thirty or forty minutes, ensued, which drew out both friends and foes of the cause, and probably excited more interest than could have been raised by a half dozen lectures without that previous movement. The question was finally disposed of by laying it on the table, by thirty one to thirty, on the ground that it was not expedient for the confer-

ence to take any action on the subject; but that the question of opening the house or not was entirely with the Committee. The Baptist minister, however, very readily granted the use of his meeting house for a lecture; which was held last evening. The discussion in the conference had awakened an interest in the preachers to hear for themselves on the great question; and accordingly at the appointed hour they came out, I should judge, something like two thirds of the conference, and a good number of the citizens. During the lecture it was easy to be perceived, an interest in the subject, never before felt, by many, was waking up, and long cherished prejudice was giving way.

To-day I have sent into the conference for gratuitous distribution about thirty dollars worth of publications on the second coming and kingdom of the Savior. The eagerness with which they were seized evinces the determination of those ambassadors of Christ to know more on the subject before they vote upon it again. On the whole we have more to hope, so far as I can learn and judge, from Maine than any other portion of the New England states; and the seed sown on that fertile soil will not all be lost. There are in this Conference a goodly number who are already hearty advocates of the doctrine, and others who are almost persuaded. And I have the assurance of many who have hitherto stood aloof from it, that they shall give it a thorough investigation, and satisfy themselves. Your fellow laborer and brother in Christ Jesus.

J. LITCH

From the Christian Intelligencer.

Gentlemen—I send you an extract from Dr. Cotton Mather's "Famous Latin Preface" to his admirable work, entitled "Student and Preacher, or Directions for a Candidate of the Ministry." It will probably be new to many of your readers. But it is by no means as a literary curiosity, merely, that I have thought these statements and warnings well worthy of attention; but also, and especially, as containing the deliberate and emphatic testimony of a great and good man, whose memory is blessed to what some in our own day regard as interesting and seasonable truth, however much neglected, and generally forgotten. Those, who may deem it worth their while to make the examination, will be surprised to find, that the views of Cotton Mather, regarding the destinies of the Church and the world are, so far as they go, identical, both in substance and in detail, with the conclusions on these subjects brought forward in the very valuable republications of "The Literalist."

The translation, which is by a Mr. Hugh Walcott, is quite literal; and I transcribe it as it stands, with only a few unimportant amendments.

JOHN LILLIE.

Kingston N. Y.

DR. COTTON MATHER'S GUIDE TO THE MINISTRY.

To the Studious Youth in Academies, principally in that of Glasgow; next, to those in New England; moreover, to those of the Non-Conformists in England forced within private walls; COTTON MATHER wisheth the fear of the fear of the Lord, and from thence salvation in the Lord.

O ye souls, too much longing after and cleaving to the earth, and savoring only earthly things, awake at last, awake ye, and being roused by now the seventh trumpet of God, arise to the

work of God and the day; and attend to the voice of one crying in the wilderness: Hear these things, all nations; all ye inhabitants of the globe, hearken; for the Lord God has spoken to every people, He calls the whole earth.

Verily our God shall come, and shall not keep silence; a fire shall consume before Him, and there shall be a very stormy tempest round about him. The Ruler of the world, returning to us, will send forerunners, who shall shew His approach; and the speediness of His coming. And before the very great and very greatly to be dreaded day of the Lord come, He will send Elias, or men endued with his spirit and power, who with a loud voice shall show themselves sons of Thunder concerning the Lord hastening to us.

It behooveth any servant of God, who would be named a vigilant, and not a drowsy servant, to perform this office of Elias. And were the power granted to any Elias of uttering through a mighty trumpet a voice that might be heard throughout all the regions of the whole globe, he would surely with this alarm summon us from our lethargy.

The second advent of the Lord Christ, which must be expected for the destruction of antichrist, and perdition of that fourth empire, which He will abolish at His own illustrious coming, is next and immediately to be expected.

But it is not to be wondered at, if there be very few who would believe such a preacher; and if a complaint should accompany the clangor and labors of the trumpeters. Lord who believeth our report?

For when the Lord shall come, He will find the world almost void of true and lively faith, (especially of faith in his coming;) and when he shall descend with His heavenly banners and angels, what else will He find, almost, but the whole church, as it were a dead carcass, miserably putrified with the spirit and manners and endearments of this world?

We are now in midnight darkness, wherein the church sleeping is to be roused at each ear with that outcry, than which nothing is more seasonable: "The Bridegroom cometh!" But that clamor, the Bridgroom cometh, repeated even a thousand times for the waking of but one soul among ten thousand, will effect hardly any thing. The cry is made scarcely otherwise than as in the ears of the dead, after the most vehement repetitions of the same thing.

When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft and indeed, lethargic and deadly slumber, I know that I shall appear to my friends a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, they will make use of, as it were, *sleepy medicines*, a diversity of commentaries on certain prophecies, as not yet fulfilled.

But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

Yea, though some Nero should command me to be burned in the flames, I will not cease to preach and foretell, with an earnest voice, the dissolution, renewal, and purification of the world by fire.

Speedily with flaming fire, but who knows

how soon? The Son of God, about to descend, will inflict vengeance on them who know not God, and obey not His gospel; but he will manifest his kingdom of the saints in the earth, which is to be possessed by our second and heavenly Adam; and this we confess, is ascertained to us by promise, but in another state, as being after the resurrection.

They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scripture and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in His kingdom.

Without doubt the kingdoms of the world will not become the kingdoms of God and his Christ, before the pre-ordained time of the dead, in which the reward shall be given to the servants of God, and to those that fear His name.

The rest of the saints, and the promised Sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of His prophets, all prophesying as with one voice; all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth.

Rightly, indeed, did those most renowned Fathers in the Nicene Council declare, that our earth is no other than the earth of the dying, but that the new earth (with our sweet Psalmist) is the land of the living; adding these words, most worthy of such a Council, and of being inscribed on marble for everlasting remembrance; God foreknew that man would sin; therefore, we expect new heavens and a new earth, according to the sacred books, when the advent and kingdom of the great God and our Savior Jesus Christ shall appear to us; and then the exalted saints shall receive the kingdom."

This was the opinion of the primitive Church. This her piety, and the ancient faith.

Oh Justin! to thee I appeal as a witness—in this faith all the orthodox unanimously consented in the primitive Church.

And, I pray, in what earth is their crown to be conferred, who have conquered the enemies of Christ and of themselves? In what earth, I pray, shall the conquerors, who share His triumph, enjoy the goodness of the Lord?

But oh! ye sinners in Zion! let horror come upon you: oh! ye hypocrites! let trembling seize you. Who of you shall be able, or who shall dare, to dwell in the burnings of that fire, in which God the Judge, and the Avenger will purge indeed this our earth, and introduce that new earth?

In that day, how terrible! how dreadful! (according to the divine oracles, which are both more durable than the pillars of Seth and never to be called in question,) the heavens shall pass away with a noise, the elements shall melt with fervent heat, and the earth and the works that are done on it, shall be burnt up. Oh how terrible will be that great day of the Lord, of which not only prediction in the books, inspired by God, do every where sound and resound, but the rumor also both penetrated to the Pagans, and troubled the Stoics themselves. That there should be a time, when the sea, the earth, and the palace of heaven seized by the flames, should burn, and the globe's prodigious mass be in strong convulsions. Nay, the terrors of that day have already had a kind of small shadow, and no more than truly a very minute representation in the most threatening eruptions of Vesuvius, and cities of Sicily, swallowed up and sunk into Gehenna.

Very many indeed own, that when the Roman Beast, which now deceives and enslaves the nations, shall be slain, the body of that Beast is to be delivered to the burning of fire, and therewith to be destroyed; and the daughter of a priest who profaned herself by whoring, shall perish by burning alive. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! and even the second coming of the Lord will become by and by, metaphorical also, and must be resolved and vanish away into I know not what mystical dispensations! Away with such dotings of drivellers!

Noah of old, the preacher of righteousness, warned the wicked of his age of that deluge, concerning which with what great commiseration could the venerable patriarch answer the unbelieving scornors! "Miserable men! know that not any metaphorical waters shall overwhelm you! At length, and presently, ye shall feel literal waters—fatal to you. Yet a little while, and your groans shall be heard from the waters that must be literally understood and inflicted." Nor will it be otherwise in these our last days. Good God, for what times hast thou reserved us!

To be Continued.

PLEROMA, OR FULNESS OF THE JEWS.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?—Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in." (Rom. xi. 12, 25.)

In a few words let us search the meaning of the above passage. That it is obscure, the diversity of views respecting it, is evidence. And the obscurity seems to lie in the sense of that word, *pleroma*, rendered "fulness" in the text. What means the *pleroma* of the Jews, and the *pleroma* of the Gentiles?

According to Greenfield's Greek Concordance, the word *pleroma* occurs fourteen times in the New Testament, in the following places.

In Matt. ix. 16, and in Mark ii. 21, in the parable of the old garment tattered and patched with new cloth, where *pleroma* implies the patch.

In Mark viii. 20, it expresses the fulness of baskets of fragments. In the above instances the sense of the word *pleroma* seems to be *completion*, *complement*, *full quantity*.

It next occurs in John i. 16. "Of his *pleroma*, or fulness, have we all received, and grace for grace." Here it seems to mean *full quality* or *perfection*, an attribute of God.

It next occurs in our text; and again Rom. xiii. 19. "love is the *pleroma*, or fulfilling of the law." And in Rom. xv. 29, "I shall come in the *pleroma*, or fulness, of the blessing of the gospel of Christ." And in 1 Cor. x. 26, "For the earth is the Lord's, and the *pleroma*, or fulness thereof." The sense in the above passages seems to be *completion*, *full measure*.

Again, in Galatians iv. 4 "But when the *pleroma*, or fulness of time was come, God sent forth his son." And Eph. i. 10. "That in the dispensation of the *pleroma*, or fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on the earth, in him."—In these two passages *pleroma* seems to mean fulness in the sense of *end*: the completion of any time, being the end of that time.

"The fulness of him that filleth all in all." Eph. i. 23.

"That ye might be filled with all the fulness of God." Eph. iii. 19.

"Unto the measure of the stature of the fulness of Christ." Eph. iv. 13.

"In him should all fulness dwell." Col. i. 19.

"For in him dwelleth all the fulness of the godhead bodily." Col. ii. 9.

In the last five instances, the word *pleroma*, translated fulness, seems to signify *perfection*, an attribute of God.

From the use of the word *pleroma* in these twelve places, we may be assisted to understand its meaning in the only two remaining, found in the text.

When applied to *persons*, or *character*, the word seems to signify fulness, in the sense of *quality* i. e. *perfection*; when applied to *things* it signifies fulness in the sense of *quantity*, full measure. And when applied to *times*, it seems to signify fulness in the sense of *completion*, or *end* of the times.

The question is: In which or what sense it is to be understood in the text? What is the *pleroma*, or fulness, of the Jews? And what is the *pleroma*, or fulness, of the Gentiles?

1. Of the Jews. Does the *pleroma* of the Jews apply to their personal character, or quality? Then it would seem to express the perfection of that character in a heavenly sense: full-quality, perfection, an attribute of God.

Does it apply to their times? Then it would seem to imply the end of their times. The fulness of a time is the end of that time.

Does it apply to their number, or quantity? Then it would express the completion of that number, or quantity: full measure.

In one, or the other, or all of these senses, it does probably apply to the Jews, and it seems to apply mainly to their *character* or *quality*; and also to their times and quantity. For,

The Apostle has spoken of their "fall" and "the diminishing of them," which is to be understood religiously, of their *quality*; and depravity and not physically or politically of their quantity, or number, or national power.*

"The fall of them," (*to paraptoma autoon*.) means "their transgression," in the sense of Adam's fall, or transgression: and "the diminishing of them" (*to ettema autoon*) means "their fault" in the sense of depravity. It is of their conduct and character, the apostle is speaking, when he names their *paraptoma*, and their *ettema*, their transgression and depravity; and it is of their conduct and character he speaks, when he also names (*to pleroma autoon*) their fulness. So that "fulness" in Rom. xi. 12, conclusively to my mind is to be understood of the character of the Jews, in the sense of full quality, heavenly perfection, an attribute of God. But this fulness is only by faith, now in the fulness of time it will come in fact. "In the dispensation of the fulness of times," the blindness of the Jews

* The word rendered "fall" is *paraptoma*, which, according to Greenfield, occurs twenty-one times in the New Testament, and is, in every other place but this chapter, translated, "offence, sin, or transgression;" and in that sense, "fall of them," in the text, is explained by "their offence," "their sin, or transgression."

So likewise the word *ettema*, translated "the diminishing" of them, occurs, according to Greenfield, in our other place only in the New Testament, viz. 1 Cor. vi. 7, where it is translated "a fault." Let our text so be translated, and it would read, "If their offence be the riches of the world, and their fault the riches of the Gentiles, how much more their fulness?" To carry out the contrast of the words "offence" and "fault"—"fulness" must be taken in the sense of *perfection*, full quality.

will be cured, their "deliverer" will "turn away ungodliness from Jacob," and "take away their sins," according to this same chapter of Romans, verse 26 and the rest.

The Apostle reasons from their sin to their perfection. The *sin and depravity* of the Jews opened the way of salvation to the Gentiles; how much more shall their *perfection* of Israel open the way of salvation? "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." The Apostle argues from the less to the greater: if the Lord's rejection of the Jews be made the adoption of Christendom into his favor, what will their restoration be, if not the resurrection of the dead, and the marriage supper of the Lamb?—This I humbly take to be the meaning of the Apostle. I know it is surrounded with difficulties; but I am not at liberty to alter the text, to make it read, as "life from the dead" in order to escape from the force of the conclusion, which the Apostle draws.

It is no hyperbole to say: if the *offence* of the Jews be the riches of the world, and their transgression be the riches of the Gentiles, that their *perfect obedience* will open the gates of heaven for the risen dead. If their *fault* in rejecting Christ be the riches of the Gentiles, it may well be that their *perfect* reception of Him, will overflow with benefits to the sleeping dead. If the rejection of them be the occasion of the reconciling of the world, the restoration of them may also be the occasion of the crowning of the saints. And the Apostle intimates as much, when he places it in the time of "the fulness of the Gentiles," when "all Israel shall be saved: as it is written: there shall come out of Zion the deliverer." No coming remained at the time when the Apostle wrote, but second time without sin unto salvation, when all that are in the graves shall hear the voice of the Son of man and come forth.

When he that will come has come, he will save all Israel, and perfect them with his fulness, when he takes away their sins; but this would seem to be only in heaven and eternal life, where neither *paraptoma* nor *eterna*; of fence, nor fault, can enter, come or happen. At the same time is the *fulness* of the Gentiles to come in: they are not left out of the kingdom. The end of their time is their *fulness*; after their fulness is come in, no more can enter; otherwise full is not full, which is absurd. The end of their time is the beginning of "the dispensation of the fulness of times." In "life from the dead." Then all things in Christ, both in heaven, and earth, are to be gathered together in Christ, constituting the "*pleroma*" of Him that filleth all in all. O glorious day! O happy hour!

"How long, dear Savior, O how long,
Shall this bright hour delay!"

Here many things rush on the thoughts. We are despised for regarding this state of things, above any temporal millenium; and above the conversion of this world. We cannot help it. Let the truth run through the earth, and God will be glorified. Our prayer is for the *pleroma* of Israel, and also of the Gentiles, with Christ in earth, on the throne of his glory.

How this interpretation of the text sorts with the restoration of Israel in the flesh, no matter; it appears to be both for and against it; and another time, we may be allowed to examine that point more accurately, together with the *pleroma*, or fulness, of the Gentiles. W.

CORRESPONDENCE.

LETTER FROM C. FRENCH.

Bro. Himes:—I arrived at home last evening, having been absent since the 1st inst. during which time, I have made a circuit of one hundred and fifty miles, given about forty public lectures, distributed one hundred and thirty vols. of second advent publications, obtained twenty one subscribers to the "Signs of the Times," visited scores of families, and notwithstanding all this labor I find my health much improved. I feel that it is an answer to the prayers of my brethren that my health has been thus restored, and a wide field opened into which I have entered and labored with joy of heart.

I had a satisfactory time at Wareham; many listened to the subject with candor, and there are some warm-hearted believers in the near approach of the Savior among that people. There was some clerical influence against the subject of the advent near. One minister plainly affirmed he was in darkness on the subject, and was *willing to be*. He used his influence to prevent others from attending: yet a goodly number attended, whose conduct appeared to say, give us more light on this subject, we want to hear and understand for ourselves. I believe they will have the light they ask for, and by walking in it be able to give a reason of the hope within them with meekness, and when that day shall come they will not be in darkness, that it should overtake them like a thief; while those who choose darkness rather than light, and are crying peace and safety (no matter in what way) will be suddenly cut asunder, and have their portion with hypocrites and unbelievers.

My next field of labor will be in Connecticut, where I hope a wide and effectual door will be opened. It is my design, the Lord willing, to spend my strength and time in the field wherever God may in his providence open the door, among those who wish to hear on this subject. Friends who wish for lectures, or to address me by mail, may direct their letters to Dover, Mass.

Yours truly, C. F.
Needham, July 29, 1841.

SIGNS OF THE TIMES.

BOSTON, SEPT. 1, 1841.

SECOND ADVENT LIBRARY, AND READING ROOM, 14 DEVONSHIRE ST. (UP STAIRS.)

The friends of the cause in this city have procured a spacious and convenient room within one minutes walk of the Post Office, for a Library and Reading Room, as a place of resort for our citizens who are interested in the cause; and for strangers in the country who may wish information, aid, or publications on the subject of the advent near.

It will afford to inquirers all necessary information on the state, and progress of the cause. American and English periodicals will be furnished having any bearing on the subject of the advent near, and Signs of the Times: a rich collection also of ancient and modern works on the Predictions of the Holy Prophets.

It will be sustained by the voluntary contributions of those who appreciate the measure as a profitable auxiliary to the cause.

THE MUSICAL REPORTER. We have received several numbers of this valuable work. It is published by Saxton and Pierce—Washington Street. It is well conducted, and is a valuable auxiliary to Musical Science.

RECEIPTS FOR PUBLICATIONS.

Brought over	\$332.54
Mary Brigham	10.00
Walter Russel,	10.00
H. Hariman,	100
Alvira Bosford, Lowell,	100
Clarissa Pinder, New Market N. H.	100
Sister Leighton, Westford Mass.	100
Harriet Johnson, Lowell,	200
	358.54

PUBLICATIONS have been sent to almost all the Missionary stations in Europe and Asia. Also to important stations, and persons in other parts of the world, where the Committee believed they would be very useful to the church and world.

Small packages have been sent by different persons to almost every state in the Union. We have distributed in all about two hundred and fifty dollars worth, since the Conference at Lowell; including Brother Litch's liberal distribution in the Methodist's Conferences in N. E.

The Committee feel assured that if the donors could know how much good they have already done, by their liberal contributions, that they would feel themselves fully rewarded. But there will be no end to the fruits of this benevolence.

LIGHT! LIGHT!! LIGHT!!!

Books on the Second Advent.

Friends at a distance who are anxious to read these works, but heretofore have found it difficult to obtain them, are hereby informed that Books and publications, of all kinds, have been deposited in the following places.

Maine.
East Corinth, John Ewer, Agent.
Bangor, R. Tylor, Agent.
Portland, John Pierson, Agent.
Wolwich, Samuel Fulerton, Agent.
East St. Albans, Charles B. Smith, Agent.

New Hampshire.
Exeter, A. R. Brown, Agent.
Portsmouth, T. F. Barry, Agent.

New York.
Low Hampton, Wm. S. Miller, Agent.
C. M. Gilchrist & Co. Glens Falls.
La Roy Sunderland, 26 Fulton St. N.Y. City.

Canada.

Dr. James Lull's Agent.
Agents in other places will be noticed in our next.

AGENTS FOR "SIGNS OF THE TIMES."

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 12.

BOSTON, SEPT. 1, 1841.

WHOLE NO. 36.

SECOND COMING OF CHRIST.

EIGHT FUNDAMENTAL ERRORS.

"EIGHT FUNDAMENTAL ERRORS IN MILLER'S THEORY OF THE SECOND COMING OF CHRIST."—No. I.

The above is the heading of an article which appeared in *Zion's Herald* in the spring of 1840, and was copied into the "Signs of the Times," of April 15, 1840, with a passing editorial. Recent circumstances, * however, have called them up, and we now propose to examine them one by one, and test their weight. And if the author wishes to reply, our columns are open and our readers will be happy to have points of so much importance thoroughly tested.

Not only are our columns open to him, but we earnestly hope he will come forward and either maintain the ground he has taken, or if convinced of his error, acknowledge it untenable. The following is the introductory remark and first error.

"For the benefit of those who have not studied Miller's theory, we point out the following fundamental errors.

1. He dates the vision of the oppression of the church of God, Jewish and Christian, from the edict of Artaxerxes, given B. C. 457, to Ezra, to build Jerusalem, and restore the Jewish state; which was so effectual, that Jerusalem and its temple flourished with slight interruptions for about 500 years, until destroyed by the Romans, A. D. 70."

In replying to such an attack we find ourselves involved in a difficulty; the writer has given us no clue to any interpretation of the passage which he esteems preferable or more rational. Had he given us a better system than Miller's, we would have cheerfully adopted it in preference to that. Or if he had given us any kind of substitute, we should have been able to have compared them and judged for ourselves of their relative value. But as it is, he has only asserted such and such points to be *fundamental errors*, without telling us wherein or why. Under these circumstances our only alternative in replying, is, to show that the *alleged* errors are not such, and leave it for the author to defend himself in reference to the false charges he has made.

1. "He dates the vision," &c. The vision, is the one recorded in the 8th chapter of Daniel, and its length 2300 days, mentioned verse 14th. That vision was to extend from the Medo-Persian and Grecian kingdoms, until the little horn which came out of one of the four Grecian kingdoms, is "broken without hand," and "the sanctuary is cleansed." Mr. Miller dates those 2300 days from the going forth of the command-

ment to restore and build Jerusalem, B. C. 457. But what is the error in this date; was it not to begin at that time? No evidence appears to the contrary. The alleged absurdity, however, is, in dating the vision for *treading down the sanctuary and host*, at the very time a decree went forth to restore and build up Jerusalem; a decree so effectual that Jerusalem and its temple flourished for about 500 years. The author of this objection ought to know, ay, he does know, for he has stated it, and should have argued that point, that the church, Jewish and Christian, according to Miller, was the subject of oppression, not Jerusalem nor its temple. Now whatever may have been the condition of Jerusalem for 500 years, we think the author will hardly undertake to maintain the position, that all that time the Jews as a nation were not oppressed by the nations predicted in that vision.

If the reader will turn to the book of Ezra and Nehemiah he will there learn, 1. That the temple and Jerusalem were both restored by order of heathen Monarchs, to whom the Jews were in bondage. 2. That those heathen kings supplied much of the material for rebuilding the temple. 3. That the Jews still remained tributary and subject to the Medo-Persians. 4. That they met with almost continued interruptions to their work by persecution and misrepresentation. Nehemiah, who was also himself a subject of the Medo-Persian king, was the last of the Jewish Governors appointed by God himself. He died, according to Prideaux, about 409 B. C. From this time there was a change in the Jewish government, and Judea had no longer a governor of its own.

1. It was united to the *prefecture of Syria*; the rulers of which committed the administration of both civil and ecclesiastical affairs to the high priest. By this means the High Priesthood became an office under the *heathen*. They disposed of it to suit their own mercenary purposes, without any regard to the purity of the officer, or the welfare of the Jewish people; and the most disgraceful, wicked means were used both to gain and retain the office.

2. When Alexander conquered the Medo-Persians, he demanded the submission of the neighboring Provinces of Galilee, Samaria, and Judea. The two former submitted to him, but Judea refused to renounce their allegiance to Darius so long as he lived. Alexander, enraged at this refusal, marched towards Jerusalem to wreak his vengeance on the Jews. The Jews, seeing their danger, were alarmed and fasted and prayed and sought God's protection; and God in a vision directed the high priest to go in his pontifical robes to meet Alexander out of the city. They did so and were graciously received by the conqueror, who bowed down to the high priest, and saluted him in a religious manner, alleging that he did so in regard to that God whose priest he was. Alexander was well-satisfied with his reception at Jerusalem, and at his departure, granted the Jews a toleration of their religion and an exception from tribute every seventh year. So Alexander added Judea to his empire, and regulated their religion by tolerating it. He laid them under tribute

only remitting it once in 7 years. Alexander died B. C. 323.

3. Alexander was no sooner dead, than Ptolemy Soter, one of his officers, seized upon Egypt and established himself there. The Jews refusing to submit to him, felt the severity of the conqueror. Understanding that the Jews would not defend themselves on the Sabbath, he took advantage of that day, stormed Jerusalem and took it, and carried about 100,000 Jews captive into Egypt. From this time historians date the Jew's subjection to the kings of Egypt. Next they were subjected to Syria. Antiochus Epiphanes, about A. D. 170, entered Jerusalem, defiled the temple, entered the Holy of Holies and offered swine's flesh on the altar of God, and caused the broth or liquor to be sprinkled all over the temple. About 164 B. C. being sorely oppressed by the Syrians, the Jews, the better to defend themselves against their enemies, entered into a league of offence and defence with the Roman Senate. From that time, between the Syrians, Egyptians, and Romans, they were almost continually harrassed with wars, plunders, and persecutions, until Jerusalem was trodden down of the Gentiles and the Jewish people scattered in all lands.

This is but a brief and imperfect history of the Jews from the end of the Babylonish captivity to the destruction of Jerusalem. But brief as it is, it will be sufficient to show that the Jewish church has been trodden under foot by Gentile kings nearly the whole time from the decree to restore Jerusalem to the present time. The foregoing history is principally taken from Dr. A. Clarke's "*Epitome of Jewish History from Malachi to Christ*;" End of Vol. 4 his of *Commentary*.

That the christian church has been despised and persecuted from its very beginning, and especially by the Roman government both in its imperial and papal form, is a matter too notorious to need proof. Up to this time the church has been despised and set at naught by the world, and the true followers of the Savior still find the truth of that declaration, they who will live godly in Christ Jesus shall suffer persecution. Will our objector attempt to deny this statement of historic facts? We think not.

"How preposterous," says the Herald, "to date the duration of the sanctuary's being trodden under foot, from an edict thus to build it up!"

But why preposterous if it is a fact that from then until now, the church, Jewish and Christian, has been oppressed: and was oppressed, too, even at the time of the edict and the whole time of rebuilding the temple and city? There is nothing preposterous in it.

But when date the vision, if not then? At the time it was seen Daniel, in the 3d year of Belshazzar, B. C. 553? Not there; for *first*, The Chaldean kingdom was not included in the vision. The vision began by presenting to the view of the prophet "a ram with two horns," "The kings of Media and Persia." We have no right, therefore, to include the Chaldean kingdom in the time of the vision. *Secondly*. If it had begun there, it must have ended A. D. 1747. But the sanctuary was not then cleansed in any sense.

* We learn from Rev. Charles K. True, himself and others, that he entertains the opinion up to the present time that they are really fundamental errors in Miller's theory, and he has frequently presented them as such. This is the cause of our calling them up for investigation at the present time; and we hope he will either yield the ground he has taken, or come out and maintain it, if he can do it. It is a great question, and should be thoroughly investigated.

Shall we date it then at the fall of the Chaldean kingdom and death of Belshazzar, B. C. 538? There is the same difficulty here as in the former time, for it would only bring us to 1762; but the sanctuary was not then cleansed, nor is it now. It could not therefore have begun at that date.

If we still go forward to the time Dr. Clark supposes it began, the invasion of Asia by Alexander, B. C. 334, the 2300 years will end A. D. 1966. But we are here involved in another difficulty. The vision includes both the Medo-Persian and Grecian Monarchies, but this date leaves the former entirely out of the time of the vision. It must, therefore, begin somewhere in the Medo-Persian reign. But when? is the question. Will the Herald tell us when? If God has not made a special revelation of the time, we cannot know its date. But he has made a special revelation; and that revelation is the seventy weeks of Daniel 9th chapter. To begin from the command to restore and build Jerusalem. Ezra vii. B. C. 457, ending A. D. 1843.

From the Christian Intelligencer.

DR. COTTON MATHER'S GUIDE TO THE MINISTRY.

To the Studious Youth in Academies, principally in that of Glasgow; next, to those in New England; moreover, to those of the Non-Conformists in England forced within private walls; COTTON MATHER wisheth the fear of the Lord, and from thence salvation in the Lord.

Continued.

Scoffers they are, who think that all things are for ever to continue as they were, from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves in the obscurities of figures from the sight of Him who sitteth on the throne.

There are very many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who, by improper and excessive allegorizing, darken and injure the truth. And I could wish most humbly to advise, or request, and solicit these dear beloved brethren in Christ, that, being taught by second thoughts, they would persist no further in bringing, with their charms, the spirit of slumber, on those sitting weary on the grass. Would that some Nepos indeed, might arise to confute these allegorists, before the event does it for them!

But the event will perform this! Yea, a deluge of fire will do it. That day of the Lord is near and hastening apace; a day of fury, a day of anguish, a day of devastation, and the greatest devastation, too; a day of the sounding of the trumpet. All this earth will be consumed in the fire of His zeal: for He is about to make a speedy conclusion with all the inhabitants of this earth.

All things being now accomplished that were to precede the destruction of anti-christ, and the thousand two hundred and sixty days being finished that were to be allowed that adversary, the end is at hand; lo! it is near: that period is nearly present; yea, and the age is already begun, in which the most importunate prophet will perceive the Redeemer granting his request, and shall arrive in his turn at those things for which blessed is he that waiteth. That term of days is almost present and not to be deferred. The delay of the end is neither to be sought, nor wished for, any longer in the prayers of the church: No. But come, Lord Jesus, come

quickly! Why delayeth thy chariot its return? Why linger the drivings of the chariots?

Although forewarned by these prophecies, and others of the like kind in the divine code of both testaments, truly we are little forearmed, but rather buried in a profound sleep; and therefore that day of the Lord will come as a thief in the night; but where are those wakeful servants of God, whom it will not surprise while they securely sing, "The Lord delayeth his coming?"

When the Son of God, who is also the Son of Man, shall be seen as a sign in heaven, with what agonies and outcries will the earth, that is to be desolated by flames, be filled, as thunder-struck it shall behold Jesus, from whom a river of fire shall go forth, riding on clouds, and sitting on the throne, and thousands of thousands of angels, even myriads of myriads, ministering unto Him, and assisting! Then shall He send His angels, that they may rescue the elect, assembled from all parts of the earth, from these flames so greatly to be dreaded. In a most corrupt state of the world, where now all flesh hath corrupted his way, they shall be found both obedient to Christ, and walking humbly with their God, and laying up for themselves treasures in the heavens, and sealed for redemption. That nation of the righteous shall possess the new earth, which will become a renovated Paradise, and there the fires being at last extinguished, righteousness shall dwell. And they, being freed from sin, the author of death, and changed into immortality, shall enjoy the Paradise regained, not a Corinthian, but a Paradisaic state, like that of Adam with his Eve, and therefore in a most holy way and manner. They shall plant vineyards, and eat the fruit of them—they, together with their offspring, shall be a seed blessed from the Lord, and delivered from the slavery and vanity to which the creatures are now subject, while they sigh and travail for the liberty of the Sons of God.

At the same time the saints, who, dying before the coming of the Lord, and sleeping in Him, shall on that day now dawning to us, rise again, shall be brought with the Lord, and shall dwell with the Lord in the new heavens, and city of God, there raised and separated. They shall be as the angels, perhaps superior in some circumstances to the inhabitants of the new earth, and if I may so speak, more spiritualized, and they will frequently descend as in the discharge of an angelical ministry, in the administration of the heavenly kingdom, of which the new earth will be the seat, and they will act in that day as angels do now, according to the exigencies of the case.

This is that ancient hope of the faithful, which we now-a-days, bewitched and enslaved in the just judgment of God, have lost through Epicureanism, which sets at nought all scriptural things as enthusiasm. And by the help of this scheme alone, after the various attempts of interpreters for other explanations, can we come at the true interpretation of these oracles, which never deceive. Search the Scriptures, O most acute interpreters, to the trial of whose most searching scrutiny I present these things. Inquire ye from the book of the Lord, and read, and fear, lest your expositions, that agree not with this scheme, become stubble to be burnt in the flames.

But if the things which we have said, be true, what stupendous weight have they! They are to be published, as it were, with the voice of a roaring lion, and as if the seven thunders had spoken. It is now necessary, and altogether

congruous, that they, whose names are written in the book of life, be converted to God, and become in this way prepared to be meet partakers of this glory, such as God hath known and called to himself out of this world. It is necessary that they should be transferred by some heavenly regeneration from death to life, and that they live to God in this world, who at the end of the world shall live again, and, having their mansions in the new heavens, shall be kings clothed with the white and splendid robes of priesthood, and priests adorned with a royal diadem, and they shall reign on the earth. It is necessary that in the Lord's field, the wheat should be sown and spring up, which shall be well distinguished from the tares, the progeny of the serpent, and from those who shall howl to be saved from the fire which they shall see beginning and kindled at the Lord's coming, and who shall be struck with this thunderbolt from the mouth of the high-thundering Jesus, "Depart from me, ye cursed, into everlasting fire," and whom the reapers shall cast, by the command of God, into a fiery furnace, plainly, and thoroughly, and openly, to be separated from the just.

Art thou a minister of the word? Attend thereto. Thy hearers are to be persuaded by thee; and oh! thou thrice and four times blessed man, if thou shalt persuade them, so that, being drawn into serious and sincere piety, they may be counted worthy to escape all these things that shall come to pass, when that day, which shall burn as an oven, shall like a snare invade all the dwellers on the face of the earth, and they shall stand, exulting in the presence of the incarnate and enthroned God. No business art thou charged with but this. This is the labor, this the work, in which thou must ever sweat.

Art thou a Christian? Be on thy guard, by prayer and watchings, not of the eyes indeed, but by the faith of a foreseeing mind, (such as once flourished in the primitive church,) and by the moderate and temperate appetite and sober use of worldly things, lest the sudden and unexpected coming of the Lord unseasonably surprise thee.

Yes, oh beloved! prepare; and in the exercise of hope, haste unto the coming of the Lord; and, seeing that ye look for such things, study that ye may be found of Him without spot and blameless.

The Church is shortly to be gathered.

THE PLEROMA, OR FULNESS OF THE GENTILES.—Romans xi. 12, 25.

The works of the blessed God are wonderful; his ways are past finding out. It is vain to forget like him, or to be sure that we fathom his plans. The wise he takes in their own craftiness; he reveals himself to babes. His ancient prophets diligently sought to know *what time* and *how* the things concerning Christ should be fulfilled, by themselves predicted. If they perceived, their believers did not, confounded by the bright promises of his glory, the chosen people slew him as a pretender and a deceiver of the people; and thus fulfilled their own Scriptures, and also the measure of their sins. The Gentiles, made rich thereby in the faith of Christ, will be glorified together with Israel, at the Lord's appearing; but whether we better understand the time and manner of his appearing in the clouds, than the Jews did of his appearing in the flesh, may be doubted. They looked for him; so do we. Many acknowledged him, though all forsook him: and who can stand when he appears in his glory? Who can be more trusted, than Ju-

das was; who more confident than Peter; who closer to the bosom of his Master than John? They trusted it had been he who should have redeemed Israel; and they were right in the main thing; but they were wrong in the manner and time, yet if any might be *confident of knowing*, they might; and their error is a caution to the faithful, which no follower of Christ need despise.

It would seem as if the *pleroma* of Israel, and also of the Gentiles, must occur at Christ's appearing. The stricter sort of natural Jews so expect for themselves, (though they do not believe that Jesus is the Christ,) and they also expect the resurrection of their holy dead at the same time. Why should not we Gentiles expect the same? Where is our promised fulness, save in Christ the Lord? We have proved in our previous article that the word *pleroma*, as applied Rom. xi. 12, to the Jews, has reference mainly to character, and not to their civil polity, and national power; his reference to their future perfection in contrast with their past disobedience and unbelief. Reasoning from the benefit derived to the Gentiles from their *depravity*, the apostle inquires, What may we expect then from their *pleroma* or *perfection*? If their *paraptoma* or offence, has been such a blessing to the nations, and their rejection for that offence has been the reconciling of the world, what will be the effect of their fulness of obedience, "but life from the dead?"

The offence of Israel is visited with blindness in part, "until the fulness of the Gentiles be come in: then all Israel shall be saved." (Rom. xi. 25, 26.) Thus the fulness of Israel and of the Gentiles seems to be coetaneous. That of Israel is a *pleroma* of character; but what is the *pleroma* of the Gentiles?

"Until the *pleroma* of the Gentiles be come in."

We have seen by our previous article that 13 times out of fourteen in which the word *pleroma* is used in the Greek Testament, it means as applied to character, *perfection* of character as applied to things; *perfection* of quantity, and as applied to time, *perfection* of time, completion, or end. That *pleroma* which "comes in," is the *pleroma* of the Gentiles and the form of expression "be come in," is more naturally understood of time and things, than of character. Fulness of character is not said to *come in*; but fulness of time and fulness of number may be well said to come in. And with Him by whom the hairs of our heads are all numbered, there is a perfect number, * chosen, elect, and sanctified, which are to be sealed in the earth and mustered on Mount Zion in heaven; and when this perfect number is once all gathered in, the body of the elect may be supposed to "be accomplished," (as the prayer-book of England has it,) and the *pleroma* of the Gentiles to "be come in;" the temple of the Lord is finished then, and ready to receive the headstone with shoutings of grace, grace unto it.

There is a *pleroma*, or fulness, of number and quantity, requisite to complete with "lively stones," the Lord's house; and requisite to complete with due proportions in all his members the Lord's glorious body; and this *pleroma* agrees well with the *pleroma* of the Gentiles, which *comes in* just when all Israel shall be saved, and the Savior appears as the Deliverer, to put away ungodliness from Jacob. Rom. xi. 27.

* This perfect number is represented in the Apocalypse by the one hundred and forty four thousand, or twelve thousand of every tribe.

There is likewise a fulness of the *times* of the Gentiles, mentioned Luke xxi. 24, until which period Jerusalem shall be trodden down of the Gentiles. The *pleroma* of a basket is a basket full; the *pleroma* of a rent in a coat is a patch sufficient to cover it; the *pleroma* of any time is the completion of that time; and if it be the times of the Gentiles, it seems to mark the end of their times: "the fulness of the Gentiles," as applied to their time, must be understood of the end of their time, which is also the end of this dispensation, and probably of this world. †

Therefore, "the fulness of the Gentiles" being *come in* seems to mean the completion of their coming in, the end of their coming in; as the fulness of their times means the end of their times. "So all Israel shall be saved, as it is written: There shall come out of Zion the Deliverer," &c. Israel are the seed of Abraham by faith, and not by flesh; not all the carnal Israel will be saved, but all the faithful in Christ. If he do not turn away ungodliness from Jacob, only as from Hebrews born, where is the salvation of the Gentiles? The Lord is our Lord, and he loves and will save them who obey him, of whatever lineage they come, Shem, Ham, or Japhet. In the end of this dispensation, the Lord our "Deliverer will come out of Zion;" likewise he will come when the fulness of the Gentiles be come in; and seeing that he comes only once again, the second time, (Heb. ix. 28.) the two events, to wit: the fulness of the Gentiles and the end of this dispensation, are coetaneous. Again, there is a dispensation to follow this, called "the dispensation of the fulness of times." (Eph. i. 10.) in which all things in Christ are to be gathered together in him, whether they be in heaven or in earth. Not only the fulness of the Gentiles will be come in then, but also the *pleroma*, or full quality of character of Israel; the perfection of Israel: and so all Israel shall be saved, and all faith shall be turned to sight, all hope shall be turned to fruition, and charity alone shall abide forever.—If that dispensation is not the fifth and never ending monarchy of the prophet Daniel, if it is not in that the saints possess the kingdom forever and ever, if it is not in that we shall judge the world, and shall even judge angels, (1 Cor. vi. 2, 3.) we are wholly at a loss when those glorious things spoken of Zion and her King are to come to pass.

Again, the *pleroma* of the Gentiles is coetaneous with the salvation of all Israel, and so with the *pleroma* or perfection of the character of all Israel, which is also coetaneous with "life from the dead," or the resurrection of the dead, and the second coming of Christ, the Deliverer, who will then take away the sins of his chosen Jacob, according to the covenant. Now observe that during all the gospel dispensation, the Jews are enemies for our sake, (Rom. xi. 28.) which enmity does not cease until their fulness comes. In the end of times and of the Gentile dispensations; and then their sins are to be taken away.

When they cease to sin, they will cease to die: when their ungodliness is turned away, the effects of it must also be turned away. When sin is taken away, death cannot abide: death itself must die. The sins of Jacob receive the wages

† "The fulness of the Gentiles" is commonly taken for their entire and universal conversion. It probably does mean the conversion of all who are to be converted; for their fulness being come in, no more can enter: their conversion being complete, no more can be converted: but whether this conversion is universal, or elect, men will yet dispute. It seems to be elect, and not universal.

of death in common with the race of Adam; but when the work is not done, the wages will not be paid; where sin does not work, death cannot slay; where sin is taken away, death cannot tarry; sin and death can never be separated. Of course, the Deliverer having taken away the sins of his chosen, they must be in eternal life; they cannot die any more.

"For this is my covenant unto them, when I shall take away their sins." (Rom. xi. 27.) Whoever removes the cause, removes also the effect. A fever prevents our appetite; whatever removes the fever, tends to restore the appetite. Gravity causes heavy bodies to sink in water, and to fall suddenly to the earth; take away their gravity, and they float on the wave, or fly in the air, wherever the wind drives them. The cause being removed, the effect ceases invariably. When God takes away their sins from Jacob, it will not be done partially: for *all* Israel are to be saved: and when their sins are wholly taken away, they will be changed instantly, "in a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 52. What can their fulness, their perfection of character be, "but life from the dead," to die no more forever? What a *pleroma* is here! It is nothing "but life from the dead;" for "we that are alive and remain unto the coming of the Lord, shall not prevent them that are asleep;" (1 Thess. iv. 15.) for all Israel shall be saved and caught up in the clouds to meet the Lord in the air. When their sins are taken away they will be changed, and they will tend upward toward their Lord, as the Spirit moves them: gravity, not more certainly then iniquity, holding corruptible man down to this clod of earth.

"The time is fulfilled." (Mark i. 15.) That time, which was fulfilled, was a time ended, a time that gave way to another time, the time of the Law to the time of the Gospel. An hour fulfilled is a full hour; and the *pleroma*, or fulness, of the hour being come in, there is the end of it; that hour cannot continue beyond its fulness; it must give place to another. The *pleroma*, or fulness, of a man, is, in stature, when he ceases to grow; in strength, when his energies have ceased to increase; and in time, when his time runs out, and he gives up his spirit. So the *pleroma*, or fulness of the Gentiles is in number, when they cease to increase; in faith, when they cease to be converted; and in time, when *their* time runs out. The fulness of a thing being come in, no more of that thing can come in. The fulness of a basket being come in, the basket is full. The fulness of the harvest being come in, no more will be gathered this year. And the fulness of the Gentiles being come in, it is impossible that any more should come in; otherwise fulness is not fulness, or that which is fulfilled has not come to pass; which is a perfect absurdity.

The fulness of a thing is a certain quantity, definite and not indefinite, fixed and not left to chance; fixed by the law of the land in the matter of weights and measures; fixed in the motions and gravity of the heavenly bodies, by the divine law; fixed in the times and seasons of the deluge, the law, and the gospel, and by no means left at random. In the set time the flood came, in the appointed time Messiah was cut off, and in the end of time, is the great day of the Lord, when the Israelites will have attained to their fulness, or perfection of character, by their Deliverer's taking away their sins; and the Gen-

tie's pleroma will have come in, by the conversion among them of all that are heirs of the great salvation, and of all that are necessary to complete the temple of the Lord's body.

The fulness of the Gentiles, therefore, seems to "*be come in*," when no more Gentiles can come in; otherwise fulness is not fulness, whether it refers to their manner, time, or number, or these altogether. When the pleroma of the Gentiles is in, the harvest is past, the summer is ended, and they that are not gathered unto the Lord's granary, will never be. Now is the day of salvation, now is the harvest season; these are the times of the Gentiles, this is the gospel summer; but when the pleroma of the Gentiles is once in, the harvest is over, the gospel dispensation is ended, and a new dispensation begins, whether it be in this world, or the world to come.

The pleroma of the Jews and also of the Gentiles would seem to occur at the same time, in the end of time. Many of the most devout among the Jews now, as in all past ages of their dispersion, are looking for their restoration, in the coming of Messiah, and the *resurrection of their holy dead*. Our fulness is in Christ, and in none other is the fulness of the Jews and also of the Gentiles. This pleroma will appear, and be complete when Christ appears; and we shall see him as he is, and be like him. This appears to be the fulness of the true Israel, when the fulness of the Gentiles has been gathered into the house of Jacob, and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High.

Many suppose the fulness of the Jews and of the Gentiles indicative of a state of things in time. Others suppose it to be indicative of a mixed state of men in carnal and of men in spiritual bodies, some risen from the dead, and others doomed to die. Yet others suppose it to be indicative of that state, in which the saints judge the world to come, in the new heavens and the new earth. (Compare 1 Cor. vi. with 2 Peter iii.) Much may be said for and against each of these different suppositions; with the first our reflections are not reconcileable; of the second, they admit; and in the third they take delight.

W.

A CLUE TO THE TIME,

Extract of a Letter to a Brother in Kingston, U. C.

"But now to the great subject, which is, the soon coming of the Son of man in the clouds of heaven, do you believe it? Methinks I hear you say no, for as I have believed it, now more than a year, I find but few professors that wish to have it true, or that are making ready for it, so they will not believe that the judgment will sit, and the books be opened in less than three years; but nevertheless, I believe that the Bible teaches it, and that observation and the signs of the times, which Christ, Daniel and John bring to our view, are so fulfilling before our eyes, that we have great reason to believe it is at the door: but perhaps you will ask, where in the Bible do you find it? But as I have neither time, talent, or room, in this sheet to go into it at large, I must content myself merely to give you a clue to it. We will begin with Daniel ii. 31. Here you will see he explains the king's dream to mean that there shall four great nations succeed each other in the earth, and the last, which was the Roman, should be divided into ten, signified by the toes of the image, which are the present great nation of Europe which were all formed

from the old Roman empire: verse 44th says in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. This clearly proves that when the stone strikes the image, and beats it into chaff, and the wind drives it away so that no place is found for it, the stone becomes a great mountain, or kingdom, and fills the whole earth. This must be when Christ comes, with all his saints, to raise the bodies of the dead, change the living, to burn over this earth, destroy all the living wicked, and set up his everlasting kingdom in the then new earth. Now turn to the 7th chapter, and we have in the vision of the four great beasts, precisely the same great nations brought to our view again, with the addition of the little horn. Popery, with some account of his character and work, with the length of his time, to wit: time, times, and the dividing of time, with the positive assurance that he should make war with the saints, until the Ancient of Days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom. So we see clearly that this vision, also, takes us down to the time that the books are opened, and the judgment set.

Now let us look at the 8th chapter. We see in the first verse, that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish Empire, and begins with the Persian. Then follows the Grecian, and in the 8th verse he notices the changes in that empire, in the 9th verse he introduces the little horn, *Popery*, again, and delineates his character and work so clearly, that it is not easily evaded, and in the angel's further description of this wonderful little horn, in the 23d, 24th and 25th verses, we see the identical same personage as was brought to our view, in the 7th chapter, and his end, by being broken without hand. That this will not be, till the stone strikes the image, is certain from the whole tenor of the 7th chapter, as well as the account Paul gives us of his end in 2 Thessalonians ii. 8. Now is it not reasonable that Daniel would wish to know, how long this vision, which he had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be the vision." The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven, when all the wicked, shall be burned to ashes: when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now when Daniel sought for the meaning, as is said in 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand the vision. And he came, and stood, and said unto me, Understand, O son of man, for the vision shall be at the time of the end. And then further, in the 19th verse, "I will make thee know what shall be, in the last end of the indignation for at the time appointed [to wit, 2300 days,] the end shall be." Now in the 26th verse, Gabriel says "the vision of the evening and the morning which was told is true: wherefore shut thou up the vision: for it shall be for many days. And in the last verse, Daniel says, he was astonished at the vision, but none understood it. But it had all been explained to him, except two things, these were when to

begin it, and what he was to understand by 2300 days: for, these two important points, we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sin of his people Israel, the man Gabriel whom he had seen in the vision at the beginning, informed him; and talked with him, and said, O Daniel, I am now come forth to give thee skill and understanding; at the beginning of thy supplications the commandment came forth, and I am come to show thee, therefore understand the matter, and consider the vision." Now if these four last verses are not the key to open the only two dark parts in the vision, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment: the first of these verses says that seventy weeks are determined upon to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy. And in the next verse, we find the time to commence the seventy weeks, viz. at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of, in seventy weeks of days, or, in about one year, and a third, let us keep in mind that we are looking at Gabriel's explanation of the vision; if we do, we cannot but see that the 2300 days, and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra 7th chapter, where you will find the decree, and you see 457 B. C. to this add 1843 and you have the 2300, which is the whole vision; or take the seventy which is 490 years, and subtract it from the 2300 and you have 1810 remaining, which extends from the death of Christ, (which recollect was to seal the vision) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit) the vision will run out in 1843, and Christ will come with all those that sleep in Jesus, and reanimate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth. Now, from what we have seen, we learn the following facts, viz. that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint, that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end, he then tells him the end shall be at the appointed time, then he tells him, the vision of the evening and of the morning is true, and commands Daniel, to shut it up, for it should be for many days. Gabriel comes again and tells him he has received orders, and has come to shew him and make him understand the vision, and now in his story about the seventy weeks, he positively shews us, * when to begin the 2300 days, and that they must be understood years, and as the death of Christ

* If an inspired penman should say there were seventy weeks from the going forth of the commandment, to restore and build Jerusalem, to the cutting off of Messiah, who would dispute it? But is a Divine declaration that it shall be so any less strong and certain? Byno means. It was exactly fulfilled.

seals up the vision, so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843. Now my dear brother, "the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry!"

Your unworthy brother,

L. H.

SIGNS OF THE TIMES.

BOSTON, SEPT. 15, 1841.

THE CONFERENCE.

The next General Conference of Christians expecting the advent of the Lord, will commence in Casco Street Chapel, Portland, Me., on the 12th of October next, and be continued several days.

Christians of all denominations, who look for the advent near, are affectionately invited to attend.

JOSIAH LITCH,
HENRY JONES,
D. I. ROBINSON,
WM. MILLER,
J. V. HIMES.

Sept. 15, 1841.

Committee.

DR. ANDERSON'S SERMON

ON THE PROMISED ADVENT OF THE SPIRIT.

Joel, ii. 28—32.

Dr. A. is one of the learned, pious, and devoted secretaries of the A. B. C. F. Missions. He is laboring with commendable zeal in connexion with his associates for the "conversion of the world." To awaken the churches to their duty on this subject, he prepared and published the Sermon on the "Advent of the Spirit."

The following proposition is laid down, with his reasons to support it:—"That a time is coming when Divine Power is to be executed, in connexion with the preached Gospel, at home and abroad, to an extent far greater than it has yet been, so as to render the Gospel triumphant everywhere beyond all former experience."

To establish the above proposition, he urges the following arguments: 1. That such an exercise of Divine Power, is NECESSARY, if the world is to be converted. 2. That such a result is not only necessary, but highly probable, irrespective of all direct prophecy or promise on the subject. 3. The direct scriptural evidence of a great and general outpouring of the Spirit in the latter days. 4. That this advent of the Spirit is even now indicated by certain remarkable preparatory measures. Cheering indications of this are seen, he thinks; 5thly. In some recent events in Heathen lands, which seem like forerunners to this advent of the Spirit.

He closes this part of his discourse with the following remark, "I have now gone through with the argument which seems to me fully to establish the fact, that there is yet to be a great and universal outpouring of the Spirit upon the church and the world, And can there be any reasonable doubt on the subject? May we not yield our faith to the delightful anticipation?"

He closes the discourse, by a brief survey of the EFFECTS of this outpouring of the Spirit.

We have given the above synopsis of Dr. A.'s sermon, with a view to some remarks.

1. St. Peter declares that this prophecy was fulfilled on the day of Pentecost. Acts ii. 16—18. "This is that which was spoken of by the prophet Joel, It shall come to pass in the last days, &c."

By the last days, however, we understand the gos-

pel day—the whole gospel day under the ministration of the Spirit. It commenced on the day of Pentecost, and is to continue till "the mystery of God is finished." The Spirit's influence has been in the church and world even since. To talk of the "advent of the Spirit," in the last of the last days, therefore, for the conversion of the world, shows a strong attachment to peculiar views of the world's conversion; and a blindness and ignorance of the word of God, that ought not to exist among the Masters in Israel.

DR. ANDERSON,

Dr. A. says, that the Prophecy in Joel ii. 28—32, is to be fulfilled in an extraordinary advent of the Spirit in these last times, for the conversion of the world. In his own words; "Till every island and every continent is effectually subdued. Then the rapt visions of prophetic paintings of the latter day are realized, and Jesus reigns over a redeemed, and sanctified, and happy world." Page 19.

SAINT PAUL.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Speaking lies in hypocrisy, having their conscience seared with a hot iron; 1 Tim. iv. 1, 2.

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy,

Without natural affection, truce-breakers, false accusers, incontinent, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away. 2 Tim. 3: 1—5.

Also, see James v. 1—9.

Now, the Dr. applies the prophecy to the last of the last days. St. Paul, in the above text does the same. We shall leave St. Paul and Dr. A. to settle the matter. Both views cannot be true.

We will give one more proof of the utter inconsistency of the doctrine of the world's conversion.

DR. ANDERSON.

How evident it is that more is wanting than we now have to bring about unto them, saying, The conversion of the kingdom of heaven is like world—both to multiply the means, and to give them success. Not that the churches of Christ are unable to publish the gospel everywhere. Not that there is a lack of opportunity. Not that the experiments already made have been without ample encouragement. Not, in short, that a sufficient motive is wanting to go into all the world and preach the gospel to every creature. But who does not know, that the churches are slow to engage in this work?—that the work itself is regarded in the light of a charity, which one is at liberty to perform, or we go and do as he pleases, instead of being the great thing, for which the church exists, and for which the christian lives?—and that it is hard to obtain the men to go as missionaries to heathen nations, and still harder the means of

JESUS CHRIST.

Matt. xiii. 24—30. An- more is wanting than we other parable put he forth now have to bring about unto them, saying, The the conversion of the kingdom of heaven is lik- world—both to multiply- ened unto a man which sowed good seed in his them success. Not that field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst thou not sow good seed thou in thy field? from whence then hath it tares?

He said unto them an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the

supporting the small number that go; while the results of missionary labor, though equal, nay, superior, to those of pastoral labor at home, and greater than is generally supposed, are still such as would require ages upon ages to complete the earth's spiritual renovation.

Does it follow, that the conversion of the world by means of human instrumentality, is a hopeless or even doubtful work? By no means. On the contrary, the enterprise is full of hope, full of certainty.

This parable closes with the "last days." Instead of the world being converted, or the enterprise being "full of hope, full of certainty," it is utterly condemned by the Savior of sinners. When the saints asked permission to gather out the tares, the Master said "NAY!" But that there may be no mistake on this subject, we will give Christ's exposition of the parable.

Matt. xiii. 36—43. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, He that soweth the good seed is the Son of man;

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.

It will be seen by this exposition that the only redeemed, sanctified, and happy world, is in the new heavens and new earth. When and where the righteous shall shine forth as the sun in the kingdom of their Father.

It may be asked if we are opposed to Missionary effort? We answer, No. We believe it is the duty of the church to "preach the gospel in all the world as a witness to all nations." The object is to save all who believe. But we are opposed to the false and unscriptural notion that the gospel is to triumph in the conversion of all men, at any particular period of the world. This we are not to look for; for some seed will fall on "stony ground," some by the "way side," some "among thorns," and some on "good ground, which will bring forth thirty, sixty, and an hundred fold." It has always been so; and will be so till Christ shall come to take vengeance on the ungodly, and be admired in his saints.

Our duty is, therefore, to "pray sinners in Christ's stead to be reconciled to God." This we should do everywhere, to the extent of our ability; if by any means we may save some at least of our perishing kindred.

THE EASTERN QUESTION.

It has been supposed by some, from recent accounts, that the Eastern question was settled or nearly so. And that the Sultan's independence is restored by the four powers. But if they will take the pains to look at the affair again they will perceive that all the powers did, was to dictate to the Sultan that he should invite France to join the alliance with themselves to maintain the integrity of the Ottoman Throne.

By the *BRITANIA* which arrived Thursday, Sept. 2d, we have the London Morning Post of Aug. 18th. from which we obtain the following extract of a letter from a correspondent at Constantinople, dated July 27.

The Porte, I am inclined to think, is at present really anxious to come to an amicable understanding with the Pasha; for, as I have already intimated to you, it feels anything but confidence in the collective views and intentions of the European powers. It is to those misgivings that Reschid Pasha owes his appointment to the embassy at Paris; and whether well or ill founded, they are certainly most important from their decided influence at the present moment on the policy of the Turkish Government; nor, indeed, if we consider the grounds that exist for them, and which I am this week enabled to furnish you on the very best authority—are they such as can be treated lightly in any quarter. To come to the point. All the recent advices received by the Porte from Chekib Effendi, its Minister at London, tend to establish a belief that a design is already entertained by the Conference of imposing a Russian Protectorate on Turkey. The Turkish Minister states that, at a late meeting of the representatives of the Powers it was suggested, by Lord Palmerston, "that from the weakness and discord now prevailing in Turkey, the *surveillance* and protection of a powerful neighboring State would be highly beneficial to that country." It is added, that these views appeared to meet with the open concurrence of the Austrian Minister, and to be tacitly approved by the Russian. The most determined resistance, however, to any such arrangement was apprehended on the part of France. From the insidious way in which this proposition has been brought forward, and perhaps, because the scheme it contains is yet but half developed and in embryo, it has excited little or no attention in Europe; but at Constantinople, where the *nature* and *animus* of such a suggestion is at once fathomed and appreciated, it has already produced deep and justifiable alarm. It is under such circumstances that the Porte, more than ever distrusting the friendship of a Power whose Minister could propound counsels so dangerous and pernicious, is at present prepared to seek a reconciliation with France on whatever terms it can be obtained; and it is for this purpose, I believe, that Reschid Pacha is about to proceed to Paris.

From the above it will be perceived that so far from being settled, the Ottoman empire was never in so critical a position as at present; nor were the prospects of a general war ever more dark. The truth is, whatever politicians may say, there is no chance for a settlement of the eastern question so as to restore the independence of the Ottoman power. France will never submit to the proposition of a protectorate over the Turkish empire, as proposed by Palmerston. Whenever it is attempted, it must make a break among the nations of Europe, and array them in arms.

Let no one be lulled to sleep by any pretences of peace and safety.

Do not be offended at the reproaches to which the professed expectation of the coming of Christ exposes you, from all classes of men. It is the generation truth, that is, the one which is peculiarly important in this generation, and opposes the whole stream and current of men's opinions by the simple testimony of God's word, and therefore it is the truth every where spoken against. A well instructed Bible Christian will not be stumbled at this, and when he has carefully searched the foundations, and is perfectly satisfied that he has the word of God to rest upon, will hear with the utmost calmness the charges of the Millenarian epidemic, dangerous novelties, fanciful schemes, and a thousand other names by which men will endeavor to swamp all these truths without coming to the plain statements of scripture.

The most painful thing is, when the truly pious join in these things, and, like Peter to his Lord, say, (Matt. xvi. 22.) *Be yet far from thee*; but he who has once himself been thus prejudiced, and has seen in his own painful, past, personal experience, that "prejudice has neither eye nor ear," will readily make allowances for such a state of mind, and by patient forbearing, and loving manifestation of the truth, commend it to the consciences of all men.

Bickersteth.

MR. MILLER'S *first work*, which we have been publishing in each number during the present volume, is nearly completed. We have omitted the usual chapter in this number, but shall complete the work in the two following numbers.

Some have thought these numbers contained the *Lectures* of Mr. Miller. This is a mistake. They are only a synopsis. He wrote his lectures out in full afterwards. A desire to give all the light we could, to our readers, who could not procure the lectures, led to the publication of this work, as it contained a brief exposition of the whole theory.

THE CHRISTIAN SECRETARY.

This is a Baptist paper; and is published weekly at Hartford, Ct. The editor in No. 24, Aug. 27, has given the following notice of what he is pleased to term "Millerism."

"**MILLERISM.** An individual from the vicinity of Boston has been giving lectures during the present week at the Old Centre Conference House in Temple street, on the subject of the second coming of Christ. He explains, very satisfactorily, to his own mind, no doubt, the meaning of Daniel's visions, which are to be fulfilled and the reign of grace closed up in the year 1843.

We believe it to be our duty to warn the young convert against giving credence to this miserable delusion, as no good that we can discover can possibly come out of it. The events of the future have been wisely concealed from man, and it is sufficient for him to obey the requirements of the gospel, and leave the result to Infinite Wisdom."

It will be seen by a letter in another column, that the "individual" referred to, was Bro. Calvin French. Brother F. has been visiting in Hartford and vicinity, and as the door of utterance has been opened, he has, with the ability that God has given him, improved the opportunity afforded to give the "midnight cry."

We trust that much good will result from Bro. F.'s visit to Ct. The notice of the "Secretary," will serve as an advertisement to aid the cause. We thank the editor for his notice.

CORRESPONDENCE.

LETTER FROM C. FRENCH.

Hartford, Aug. 28, 1841.

DEAR BRO. HIMES:—From what you express respecting this City, you must be desirous to know the results thus far of my visit to it.

I came here the 12th inst. and found the subject I came to introduce almost wholly unknown, except by misrepresentation. There were a few who had read some, which had created a desire to hear more. A school-house about one mile from the City was opened, in which I commenced and lectured every evening for one week, to a quiet and attentive audience. A few brethren from the City attended the lectures; through whose exertions the lecture room in Temple St. was opened where I commenced on Saturday eve, 21 inst. The attendance on Sabbath was small in the day time; but in the evening the house was filled. On Monday evening the house was pre-occupied, but on Tuesday and Wednesday evenings it was supposed that not half who came could get an opportunity to hear. The sympathies of the brethren and friends were awakened; a larger place was sought and found, application being made to the city Government for their spacious Hall, it was generously opened. Our last two lectures were given in it, the closing one last evening. Some hundreds attended, and from the quietness of the place and the interest manifested, we may hope many will "Search the Scriptures daily to see whether these things are so." As to the ultimate results of these labors, time, or rather the scenes of Eternity alone can tell. An interest evidently has been awakened. There is an open ear and a desire to investigate the subject, if we may judge from the fact that I disposed of more than 100 copies of the different publications on the second advent near. You will probably hear more from another source hereafter.

There has been a change in some minds already; from being indifferent or almost opposed, they have been heard to say, "You had better hear for yourself." "If you had heard all the lectures you would have understood the subject better." There are a few firm believers in the advent near, and other choice spirits who will, I trust, watch the seed that has been sown, as it germinates, and keep off the fowls of the air until the tender plant has strength of itself to resist their attacks; I mean the "Christian Secretary," of this city (which has warned "the young convert against giving credence to this miserable delusion," via. the second coming of Christ in 1843,) and that ministering brother of your own city, who told that young man, an apostate, that I was preaching a dangerous doctrine. Is the editor of the Secretary, and that brother confident that Christ will not come in 1843 to take those who are ready, and shut the door against those who are not?

What if Christ should come then? What if some of the converts thus warned and that young man should be found among those knocking after the door is shut, saying, Lord, Lord, open unto us? What, I ask, would the editor and that brother think of their advice and influence? I ask what?

C. F.

LAYMEN QUESTIONING THE CLERGY.

MESSRS LITCH, HIMES, and CLARK:—In reply to your suggestion in the Conference Circular, in the last number of the "Signs of the Times,"

respecting questioning our ministers, we would say that months ago we asked them several questions relative to the second advent, which they declined answering; since which time their calls on some of us, have been "like angel's visits few and far between." They seem to be willing that we should attend public worship on the Sabbath, and that we should listen to their discourses with profound attention; but they are not willing to have the subject of the second advent investigated in our Bible Classes nor in our Sabbath Schools. If any of their hearers possess in any degree an inquiring mind and wish to "give attendance to reading" and to "meditate upon these things," they seem to give offence. Our ministers tell us that we live in a world of sin, and the inhabitants thereof desperately wicked, but at some future time all, or the most of them, will be converted to God, and that we shall have a millennium, or a happy period of a thousand years in this sinful world. If we ask these watchmen at what period such a millennium is to take place, they give us no satisfactory answer; nor can we ourselves imagine what space of time such a millennium can come in, since the prophet Daniel has told us that "The wicked shall do wickedly," and the same prophet, when speaking of the little horn, says, "I beheld and the same horn made war with the saints and prevailed against them until the Ancient of Days came and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." And an inspired apostle has told us, "This know also that in the last days perilous times shall come." "Yea all that will live godly in Christ Jesus shall suffer persecution," and that "we must through much tribulation enter into the kingdom of God." For "evil men and seducers shall wax worse and worse, deceiving and being deceived," and Christ himself has said, when speaking of the tares and the wheat, "Let both grow together until the harvest," and in another place he has told us that "the harvest is at the end of the world." If we meet our ministers in a social circle and ask them to explain to us the following passage of Scripture—"And I saw thrones and they sat upon them, and judgment was given unto them and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast neither his image neither had received his mark upon their foreheads or in their hands, and they lived & reigned with Christ a thousand years;" they tell us that a resurrection of the soul is here meant, and not a resurrection of the corporeal body. If we admit this exposition (which we cannot think scriptural) and ask them still farther where the "rest of the dead," souls have been kept, (for according to their theory, we must read it dead souls) who "lived not again until the thousand years were finished," and where they are coming from; we get no answer; which, to our mind, is a tacit declaration that the language of their hearts is, "We cannot tell."

A LAYMAN.

Boston Aug. 9, 1841.

Extract of a Letter from Aurelia Wight.

BRO. HIMES:—I find nothing calculated so effectually to call away the mind and affections from earthly things, and fill the soul with strong desires to be holy, entirely transformed into the image of Jesus, as to read and contemplate those subjects relative to the glorious coming of the blessed Jesus.

Although I feel utterly unworthy to participate in the glories of the kingdom of our Lord; and when endeavoring to realize, by the eye of faith, or imagination, the glorious scene of his coming in the clouds, I am constrained to feel, in view of the plaudit, "Well done good and faithful,"—"Lord when sawest thou me faithful?" Yet I cannot but feel a degree of joy in view of his near approach, and hope to behold his glory.

I have had the privilege of reading some of your papers; but cannot fully enjoy reading a borrowed paper, (calculated to do my soul good,) when the editors receive scarcely sufficient to procure the necessities of life. We must not expect this subject to become popular; for, "When the Son of man cometh, shall he find faith on the earth?"

ERRATA.

Dear Brother Himes:—Concluding that you must, several days ago, have received my No. 6 I will thank you—if not yet too late—to make some little alterations.

In the former part of my last article, or in the section marked 6—instead of saying, "the number of the beast, 666, is 18 times 37," I should have said, the number of the pagan beast, on the duration of his life, 666, is 18 times 37.—Also in the latter part of the same sentence—instead of saying, "the duration of the life of the beast, 1260," &c. I should have said, the duration of the life of the papal beast, 1260, &c.

At the end of the next preceding section, numbered 5—I shall be much obliged to you, if you will insert (immediately after the words, "see Isaiah viii. 8,") the following passage: viz.

"The offering of Isaac is considered as a type of our Savior's offering himself as an atoning sacrifice." And from the birth of Isaac, A. M. 2107, to the time of the command to offer him in sacrifice, "A. M. 2144," there were 37 years.

E. B. K.

THE SOUL.

—Worlds on worlds—
One human soul cut-weighs them all.

The soul! the value of one soul—what words can tell it! By what calculation can it be computed! To live forever, in the extreme of happiness, unclouded presence of the Deity, in fellowship of saints and angels, and to inherit heaven's infinite bliss—or die eternally, extreme of woe, banished from God with his eternal frown, to darkness of despair, the fire unquenchable and the undying worm of remorse, companionship of devils and wicked souls. This accounts for the price which Heaven has paid for its redemption, in the blood of Christ. O, what of consequence to man, but the salvation of his soul and the souls of his brethren of the human family!—Disciple.

DON'T LET HIM SINK

That drunkard—lay hold upon him! Perhaps you may, by some means. And if it be possible for you to rescue him, can you suffer him to sink in the fiery flood of intemperance; and sinking, in that most terrible form of temporal ruin, to sink into the unquenchable fire of hell! He is approaching the dreadful cataract—reach him your hand—throw him a rope—quickly! faithfully! or soon he will make the everlasting plunge—and a soul worth more than worlds is lost—lost—lost—forever lost!

That sinner—alarm him! He slumbers under condemnation of God's law. Perhaps you may awake him to the offer of pardon, in this acceptable day, through the blood of Jesus. Will you suffer him to slumber on, if it be possible for you to awake him! You would not if he were exposed to a literal, momentary death by consuming in his burning house. O, be not less careful that he escape an eternal fire! Disciple! be in earnest with thy fellow-souls who know not the Lord! Alarm them of their danger! Lead them to the Saviour.—Disciple

EIGHT FUNDAMENTAL ERRORS.—No. II.

2. "Mr. Miller dates the assumption of Roman Supremacy, from A. D. 534; whereas all

standard histories agree, that the emperor Phocas conferred upon the Bishop of Rome the title of 'Universal Bishop' A. D. 606."

This is alleged as Miller's second fundamental error.

1. Our brother of the Herald is mistaken in the fact. Mr. Miller does not date the assumption of Roman Supremacy from A. D. 534, but from 538. His position is, that Justinian, the Greek Emperor passed an edict A. D. 534 declaring the Bishop of Rome to be the head of all the Churches. And that 538, when Rome was taken from the Ostrogoths by Justinian, the way was open for the establishment of the Papal Supremacy; and that it began at that date, the 1260 years of papal rule, ending in 1798.

In 538 all Daniel had predicted, chapter 7th. of his prophecy to precede the time, times, and dividing of time, of papal rule, had actually taken place. 1. The four great governments had appeared; the Chaldean, Medo-Persian, Grecian, and Roman.

2. Out of the fourth, ten kings had arisen. 1. The Huns, 2. the Ostrogoths, 3. the Visigoths, 4. the Franks, 5. the Vandals, 6. the Sueves, 7. the Burgundians, 8. the Heruli, 9. the Saxons and Angles, 10. the Lombards. These all arose between 356 and 483.

3. Three of those ten kingdoms had been plucked up by the roots, The Heruli in 493, by the Ostrogoths. The Vandals in 534, by Justinian. The Ostrogoths in 538, by Justinian.

4. The saints were given into the hands of the papacy, which was a blasphemous persecuting power. (1) Justinian decreed, 534, the Bishop of Rome to be the head of all the churches. (2) In 538, the Ostrogoths, who possessed Rome, were conquered by the same power who four years before passed that edict, and the way was open for him to carry it into effect.

There was nothing more left to be accomplished except the time: that must therefore begin at that point. Otherwise there is a break in the chain of predicted events, and a vacuum is left behind us until it does begin. But the fulfilment of the predicted event that was to close the period, demonstrates the correctness of the date. 1260 years from 538, the papal dominion was taken away by the French. The prediction was "they shall take away his dominion." In 1798 it was literally done.

But "all standard historians agree that the emperor Phocas conferred on the Bishop of Rome the title of Universal Bishop A. D. 606." This is all true; nor is it disputed by Mr. Miller of his coadutors. But what does the granting of that title amount to? Does it invest its possessor with supremacy over the church? If so, then the bishops of Constantinople had long been such, for the same title had long before been given both by Leo and Justinian to them. But this title, says the historian, (both in the case of the bishops of Rome and Constantinople) "was unaccompanied by any accessions of power." See *Butler's Hist. of the Church*. pp. 122. & 142.

Until our brother, therefore, can give some more substantial reasons for calling the above point a fundamental error, we must beg leave to dissent from becoming his disciple, in practical LOGIC, at least.

For a more full view of the argument, and reference to the authority for the historical facts stated, see "Address to the Public, especially the Clergy." By J. Litch.

THE WHOLE.

There is the same necessity for giving the whole heart, life, and property to Christ, that there is for giving any part. If he is worthy a small share in our regard, he is equally worthy the whole heart. When we have given a tithing of what we possess, to relieve a few of his temporally and spiritually poor, there are thousands more having the same need of help. So on, to the consecration of the whole heart, life, and possessions. When will professing Christians learn this? They will learn it when they learn what it is to be truly a Christian. O that they understood this! How many that are professing Christ to be their Lord, who do not the things which he says; who are covetous, lovers of pleasure more than lovers of God; who mind earthly things; who are in the way to hell.—*Disciple.*

It is cruelty to separate between "chief friends" What nearer friends than the followers of Christ? But sectarian division separates them. It is cruel. It is impious. It is discord and treason. Whatever separates the hearts and hands of disciples from each other, separates them from Christ, in a degree greater or less. "Christ is not divided." May all that love our Lord Jesus Christ truly, see the wickedness of sectarian division among Christians, and every one withdraw his influence from the support of the evil, whatever it may cost him. It is a trying subject. Nothing but the full reign of love to God, and our neighbor will be strong enough to bear us aright in this matter. No wisdom but that from above will be sufficient to show us the way. We shall find the bands of worldly friendships and worldly interests and of superstition strong. Who can say that this will not prove a principle test for us of this time, determining whether we be for Christ or for the world? As a disciple, we shall advocate full practical union of all who truly believe on Christ, and endeavor to admonish our brethren against the wickedness of every sectarian division of Christ's body—which is his church—which is every one that believes on him.—*Disciple.*

THE BIBLE.

It is our chart and compass through this sea of natural darkness, and illusive lights, and treacherous tides, and hidden dangers. It is our sheet anchor against winds and waves. Without it, we are at the mercy of every wind of doctrine, driven, we know not whither by the breath of public sentiment, our own vain fancies, our imaginary interests, and our passions. With it, we may make our way, through all oppositions and dangers, to the haven of eternal safety and felicity. It is the perfect standard. As a disciple, it is our text and test book. To its law and testimony we would bring every question. From its oracles we shall endeavor to derive whatever we advocate. By its testimony must every sentiment and practice stand or fall.—*Disciple.*

SIGNS OF THE TIMES.

BOSTON, SEPT. 15, 1841.

OFFICE OF THE "SIGNS OF THE TIMES,"

14 DEVONSHIRE-STREET, (up stairs,) 14.

All communications relative to the *Signs of the Times*, and the Publications of the Second Advent, should hereafter be addressed to JOSHUA V. HIMES, 14 Devonshire-street, Boston, Mass.

Theological Books, Bibles, Testaments, Cruden's Concordance; and Stationery also, as above.

THE CONFERENCE.

A fourth Session of the Conference of Christians expecting the advent of the Lord, will be held in the Lecture Room of the BROADWAY TABERNACLE, NEW YORK. It will commence October 26, at 10 o'clock A. M.

A FIFTH SESSION.

Will be held in Low Hampton, N. Y. (at the residence of Mr. Miller,) in the Bap-

tist Chapel, to commence on the *second day of November*, at 10 o'clock A. M.

Special notice of the committee in our next.

THE DISCIPLE.

This is a new paper just got up by Elder Enoch Mack, of the F. W. Baptist Church, in Dover N. H. We are glad to see such a sheet, and commend it to the friends of piety and purity every where. It will do good. We say to the benevolent give Bro. M. the means to spread it broad cast through the land. We say this for him in good faith, though we differ in our views of the future. He is looking for the conversion of the world; and we for the consummation. But still he is waking up the slumbering virgins. We quote the following article from the first number for the information of those who wish to patronize it.

THIS PAPER—OUGHT IT TO BE CONTINUED—We present this number of the Disciple instead of a Prospectus. It is something of a specimen of what the editor designs it shall be, if it be continued. We leave it with the friends of Truth to determine whether the publication shall proceed, or whether it shall stop here. If you would have it go on, send in your donations with your orders for its direction and distribution, as you wish. Donations will be credited in the paper, and a statement of expenditures in publication will be given. The frequency of publication and number of copies issued, will depend upon means afforded. Our object is to gain followers to Christ and to hold up the standard of genuine Christianity, that God may be glorified, souls saved, and mankind blessed. If the friends of God and humanity, whose eyes fall on our little messenger, judge it worthy of assistance, they will bid us God-speed. Not as those who say "be ye warmed and filled, while they withhold the things which are needful;" but as those who live their faith. Communications addressed to the editor, Dover N. H.

NEXT NUMBER of the Disciple will be issued, if the Lord will, soon as means are contributed to its publication. It will not go into debt—only to owe love and gratitude.

EDITORS, wishing to exchange, will please direct their papers to Dover N. H.

COMMUNICATIONS designed for publication in the Disciple, should be directed to the editor, at Dover, N. H.

Several excellent articles from "The Disciple," will be found in this number.

THE CHRISTIAN UNION. This is a new paper which has been got up by the Western Christian Association. It has reached its fourth number. It is published monthly, at one dollar a year in advance.

The object of the paper seems to be to promote Christian Union, (like all the rest of the Journals of that class) on its own terms. It will no doubt be beneficial to the community for which it is designed.

MONITORY WAFERS. These wafers are prepared for the use of believers in the advent near. Each contains an appropriate passage of Scripture, or a striking sentiment which the writer may wish to express to the friend, on the subject, to whom the letter is addressed. 6 cents per sheet. For sale at 14 Devonshire Street.

ITEM. One of our correspondents has subscribed to our paper because she could not read a borrowed paper any longer. If this example should be followed, it would essentially increase our subscription list.

NEW AND IMPORTANT WORKS.

Now in press, Lectures on the Second Coming of Christ, by Rev. Joshua Spaulding, (an Orthodox

Minister,) Pastor of the Tabernacle, Salem Mass. 1796. It will be published about the first of October.

MILLER on the xxiv. of Matthew, and Hos vi. 1-3. On the Roman Government.—Two lectures, never before published. It will be out in October. We need not say to our readers that this will be a work of very deep interest.

SECOND ADVENT REPORTS.

NO. II.

The Proceedings of the Lowell Conference are now ready for delivery. Price 20 cents.

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LIGHT! LIGHT!! LIGHT!!!

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Friends at a distance who are anxious to read these works, but heretofore have found it difficult to obtain them, are hereby informed that Books and publications, of all kinds, have been deposited in the following places.

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Agents in other places will be noticed in our next

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